

1. We must only do not deny the doctrine  
of principles affirmed in the Confession  
of 1539, as heavily burdened  
than in refusing an anathema, and  
as being to be purely accepted as  
yet without any common explicit condition.
2. We do not accept the interpretation of the words  
of the text. as given in the books which  
we have had our view of it made with  
the idea which we intended to put in the  
affirmation.
3. We are anxious to do what is our power to meet the  
difficulties - the main question before  
us is to find a way to accept the doctrine of  
the Church of England.  
We do not wish to say to ourselves that we  
the doctrine is in fact the same as  
that in fact.  
We do not wish to question it in such a way as  
can be held when we are in the  
Church of England.  
We do not wish to  
have a relation to  
the Church of England.  
We do not wish to  
have a relation to  
the Church of England.  
We do not wish to  
have a relation to  
the Church of England.

The diff. is very remarkable. Truly impossible  
to see. Is not in fact?

Lutheran Imp. Apr. 21. 10 am

North	Grace
Blumen	more
Edwin	lawyer
John	
Brown	
Larson	
Manfredson	
Open	

Lib. History

Reasons

1. You have a candidate. to make to the school  
adv. Educ. Society.
2. This can be made without paying for -  
motto - Discreet for all  
and for you an assurance that
3. And with good grace to you. You need to  
furnish any further of it
4. At this time you may not be a promoter  
and to the supporters. Nothing is known
- 5.

The first in the Conference  
Madsen etc. in doing will have nothing to do with  
having a question - but to be of the first etc.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 EAST TWENTY-SECOND STREET, NEW YORK CITY

MEMORANDUM

DATE Feb. 19 1911

FROM Dr. Macfarland

TO Dr. Speer

I attach herewith a sort of digest of suggestions I have made to Dr. Watson from time to time as to how he might find his way in Washington.

Encl.

*Watson a major conference*

RECEIVED

FEB 3 1911

Mr. Speer

At its last meeting the Executive Council of the Federal Council of the Churches of Christ in America discussed at length the present situation of the Churches in the <sup>United States</sup> ~~U.S.~~ and their immediate tasks and most difficult problems. There were representatives present from almost all the Protestant bodies and from all sections of the country. It was generally agreed that one of our needs is for some simple statement of what the present business of the Church is and what <sup>are</sup> its main functions especially in the field of education and social and industrial readjustment. The undersigned were appointed a Committee to prepare such a statement and to issue it in the name of the Council in the hope that it might be constructively criticized and thus pave the way for some more adequate statement that would generally satisfy the Churches and define the right place of the Church in the present hour.

The Committee is agreed that the first business of the Church now and always is to bear witness to the Truth of the Christian Gospel, and to serve the world in love. One of our denominations at a recent missionary conference adopted a statement of the aim of foreign missions which seems to us just and adequate:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

That which our missions are responsible for doing abroad in founding the Christian Church ~~our~~ Churches at home already founded are responsible for doing in full and complete measure. Their duty is to evangelize America. Individuals should seek to win other individuals to the faith and service of Christ. And groups of Christian men who have group relations with other men are in duty bound to make those group relations Christian and to use them to extend Christ's mastery over human lives and human life.

N I Christianity str<sup>uck</sup>~~ikes~~ its roots into the world at the beginning and from those rootages spread through city and country by one simple method, namely the spontaneous propagation of Christianity by all Christians. The man who received Christ spoke of Him to the next man. This kind of personal evangelization is the first need of the Church and the world to-day. The idea that the world or any one land is to be evangelised by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith, is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it, is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man; and its power, seen in dominating the lives of all its adherents and making them eager for its dissemination, is essential as a testimonial of worth. No propagation by a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men who preach Christ where they stand, in home, office, road or shop.

Of the many special problems which arise in the course of her prosecution of her primary business and which inevitably become a part of that business there are three which the Executive Committee specially considered and on which we believe there is great need of a clarifying word.

1. What is the business of the Church with regard to the social and industrial problem of the day? The Church can and must affirm the sacredness of personality which means that a contract for labor <sup>is</sup> wholly different from a contract for goods, that toil that undermines health, that permanently saps nervous energy, that is aimless and hopeless because it sees no outcome, that has no satisfaction in the process and no share in the result is un-Christian toil. The Church has a stake in creating such conditions that <sup>men</sup> ~~men~~ may not only become Christian but may stay Christian. The Church must affirm democracy, i.e. not equality, but equal opportunity for all persons to develop their highest powers. The Church must affirm that the law of love is a law of nature as well as a law of God and is not to be subordinated to any laws of biology or economics. The Church does not know enough to serve as arbitrator in specific troubles, but it does know that some conditions are incompatible with the rights of personality and with justice and the law of love and it has a duty to declare that such conditions cannot be right and especially to do this in behalf of those who have no one else to speak for them. The Old Testament law did not consist of the Ten Commandments only, and the Jewish Church was charged with definite and specific social duties as well as with general principles. The Church does know also and must say that until the motive of *suspicion* is replaced by mutual confidence, until industry is based not on fear but on faith and respect there is no peace and no progress. The Church must affirm that all honest enterprises is a partnership in which all men should work with common purpose, common responsibility and common share in the result. The Church must see clearly that all wrong things must be righted and what these wrong things are and ~~have~~ how far the righting of them is the business of the Church, and how far it is the business of Christian men acting as citizens in the state. There can be no doubt about the duty of the Church to witness to the



principles of Christianity and there can be no doubt that to be valid such witness must be intelligent, both as to abstract principles and as to their impact upon reality. But there will be loss and not gain if Christian men do not reserve and discharge outside the Church the functions which it is their business to perform for *society* through the two other divine institutions, the family and the State.

2. A second problem relates to Christian education. And Christian education is a comprehensive term. It includes five things: (1) The teaching of the great institutions which are not maintained by the Church ought to be Christian teaching, not in any narrow sense but in the sense that it ought to support and not destroy the Christian faith. The naturalistic and rationalistic view ought not to control the scientific and philosophic teaching in our universities. The issue cannot be met in any *obscure* or polemic way. But the Church ought to produce the able and believing men who will make their way into these high teaching posts and who will hold and teach convictions which make Christian faith possible. (2) The Churches should maintain their distinctively Christian colleges and should so equip and conduct them that they can hold their own with the great universities. These schools are *required* ~~needed~~ to produce the leadership needed which must come in larger part from them and to prove that Christianity can live with *all* ~~an~~ truth about nature and man. (3) The Churches must surround their young men and women in whatever higher institutions they may be with the influences which will sustain their faith and character and send them forth intellectually fully equipped and also mentally and spiritually fitted for the work of the Church in the modern world. (4) The Churches must find the reasons for the insufficient supply of men for the ministry. There are 5299 students in *all* the Protestant theological seminaries. This is one fourth the *to* ~~number~~ needed simply to fill the vacancies in the Churches. The influences which will produce an adequate supply of ministers must be set in operation and the seminaries must be enabled to provide an adequate and effective training. (5) There must be such a reorganization ~~time~~ and cooperation *of* ~~to~~ agencies, as

will provide necessary religious education for our own people. The work of the public schools must be so supplemented in Sunday School, Church school and home education that the conditions of religious ignorance revealed by the study of religion in the army in the war may be completely changed.

The Churches have a colossal work of religious education to do at once.

3. We believe that only Christianity can meet the problems involved in international and inter-racial relations. It is the business of the Church to proclaim those principles of human unity, of the duty of service and unselfishness, of goodwill and brotherhood, of indivisible human interest, of justice and righteousness without which strife and ruin are inevitable, with which peace and prosperity are sure.

Here are four of the clear and immediate duties of the Church. They are duties of each church and of all the churches. Each denomination must deal with them for itself. And all the denominations must deal with them unitedly. It seems to us that they have in the Federal Council and its related agencies an adequate instrumentality for their cooperative work in these tasks.



It is our conviction that there is no greater need in America than  
the application of Christianity to the problem of ~~the~~ relation between the  
white and negro races. and that Christianity is the only and sufficient  
solution of this problem. We reject as untrue and harmful the  
theory of inevitable race conflict, <sup>the theory</sup> of the separation of racial interests  
and duties, of the "white man's burden" theory, or the theory  
of racial amalgamation. We believe in human unity and that the  
white and negro races are called together to work out in harmony  
and good will a common destiny. and that in Christianity <sup>alone</sup> the ideal  
and power of a true solution of the race problem are to be found.

**General Committee on Army and Navy Chaplains**

**MEMORANDUM**

**FROM**

**DATE**

**TO**

**SUBJECT**

January 31, 1921

Dr. C. S. Macfarland

Dr. E. O. Watson

SUGGESTIONS

1. Guest Office, kept clearly as such, with reference books and material handy and kept in such apple-pie order as not to offend even Mark Anthony - then getting people to come and use it.
2. A special Publicity Service, through which matters associated with national life should go out.
3. Local Publicity Service for Washington papers constantly informing the Washington public of the doings of the office and the Council generally.
4. Creation of contacts with all denominations and attendance of local synods, conferences and associations meeting in Washington and vicinity, and in the South East generally.
5. Special contact with offices of Presbyterian Church in the United States at Richmond.
6. Contact with Presbyterian Church in the United States and Methodist Episcopal Church South and colored bodies in offices at Nashville.
7. Contact with union and denominational minister's meetings in Richmond, and other reasonably nearby points to Washington, including Baltimore.
8. Bring Council into relation with national occasions like inauguration of President, etc.
9. Contacts with Government agencies and National Societies, getting intimately acquainted with their officials so they would intimately turn to us.
10. U.S. Census Bureau - arrangements for continuous statistics.
11. Contact with nearby Theological Seminaries in the interest of our work.
12. Visitation to educational institutions in Washington and nearby territory.
13. Assistance to Board of Finance:
  - a. Find out prospective givers to our work
  - b. Follow up and secure appropriations for Chaplain's work.
14. Visitation to camps near Washington and towards the South.
15. Get the word out to Denominational Boards so that they will commit their tasks to us instead of sending representatives to Washington.
16. Get National Social Organizations in New York and elsewhere to use our office for their representatives, conferences, etc.

January 31, 1921.

Dr. C. S. Macfarland.

Dr. E. O. Watson

SUGGESTIONS (Cont'd).

17. Keep in touch with all conferences in Washington of a national character, representing the Federal Council, either formally or informally, as the case may be.
18. Watch legislation on matters affecting Religious and Social Life.
19. Get acquaintance and contacts at the Embassies whenever it can be done in a natural way.

The Committee appointed by the Cuban Con. to prepare and represent  
of the United States the with regard to the relations with the United States  
which the Federal Council reported that it had had a very poor  
and featured Congress with lower reputation of the same. But with  
the U. States on April 21 - but that in addition Mr. Spies had  
had several supplementary reports with Dr. Kunkel. The Committee the  
between them had decided the next course of proceeding  
and cooperation and around the same. Of this report there is  
just a plan of cooperation which would commit to support the  
United States body and ~~at the same time~~ but then into a  
good cooperation relationship as might be found possible  
at the present time. The Com. <sup>assumed</sup> ~~assumed~~ the between them  
that it was important to determine good study between them  
with a ~~view to a relationship~~ <sup>view to a relationship</sup> in the even now prepared to  
same, and it is especially right to that the Congress with  
between reputation in <sup>from</sup> ~~these~~ points namely that which determines  
its contribution from studying the same a view of growth a  
relative standing, the same notes immediately upon the central  
question of the system which report <sup>from</sup> that is the ~~same~~ <sup>same</sup>

last session" and its nature, purposes and resources. The  
predominant faith of the historic English member, (2) that the  
Council does not go beyond the first action suggested to which  
it may be the competent member but looks only to have in  
a more indirect way for their common cooperation action  
in this field; (3) that the historic ch. in coming into the following  
the Council could not condemn its authority in any respect  
whereas, the constitution of the Council prohibits it "in any way to  
limit the free authority of the other bodies relating to it.  
(4) that in the words of the Commission of the Council of the <sup>European</sup> ~~European~~  
the bodies are free to doubt their cooperation action in the  
fields which specially concerned their interest. With this

~~that~~ explanation becomes the Com. has confidently  
presented to the historic bodies its conviction that the Council  
could avoid giving to the historic bodies a free  
& regular member of the Council but that of the European Council  
has not yet to present this. The historic Com. would  
be able to have the historic bodies as the bodies suggested a  
temporary special body, free cooperation and participation



in many  
in ~~the~~ attention is needed to find problems within the type of  
free constitutional membership in the future. On this basis the  
Executive Committee expressed the belief that a <sup>possible</sup> ~~possible~~ present  
solution of the problem could be found.

The House Com. requested the report of the Com. and expressed  
its action and believed it was power to continue the  
negotiations with the Com. with the H. L. C. and <sup>report</sup> ~~report~~ gain  
to the House Com.

The Committee appointed by the Administrative Committee to confer with representatives of the United Lutheran Church with regard to the relations of the United Lutheran Church to the Federal Council reported that it had had a very full and fraternal conference with seven representatives of the Executive Board of the United Lutheran Church on April 21st and that in addition Mr. Speer had had several supplementary conferences with Dr. Knobel. The brethren of the Lutheran Church had evinced the most cordial spirit of fellowship and assured the Committee of their earnest desire to find a plan of cooperation which would command the support of the United Lutheran body and bring them into as full cooperative relationships as might be found practicable at the present time.

The Committee assured the Lutheran brethren that it was confident the Federal Council would gladly welcome them into as full and close a relationship as they were now prepared to come, and it especially sought to meet the inquiries of its Lutheran representatives on four points, namely, (1) that while debarred by its Constitution from drafting new creeds or forms of government or rituals of worship, the Council rests immovably upon the central conviction of the evangelical churches regarding "Jesus Christ as their Divine Lord and Saviour" and its existence presupposes and assumes the fundamental faith of the historic evangelical creeds; (2) that the Council does not go beyond the field of action recognized as legitimate and necessary by its component churches but seeks only to serve as a common instrumentality for their common and cooperative actions in this field; (3) that the Lutheran Church in coming into the fellowship of the Council would not compromise its autonomy in any respect whatsoever, the Constitution of the Council forbidding it "in any way to limit the full autonomy of the Christian bodies adhering to it; (4) that in the work of the Commissions of the Council any of the component bodies are free to direct their cooperating actions in the churches which expressly command their interest. With these explanations and assurances the Committee had confidently represented to the

Lutheran brethren its conviction that the Federal Council would rejoice to have the United Lutheran Church become a full and regular member of the Council but that if the Executive Board of the United Luther<sup>an</sup> Church was not able yet to recommend this, the Administrative Committee would be glad to have the Lutheran Church become, as Dr. Knobel suggested, a temporarily affiliated body, fully cooperative and participating in as many activities as might be found practicable with the hope of full and unconditional membership in the future. On this basis the Lutheran brethren expresses the belief that a practical solution of the problem could be found.

The Administrative Committee recognized this report of the Committee and approved its action and continued it with power to continue the negotiations with the Committee of the United Lutheran Church and to report again to the Administrative Committee.

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RECEIVED

*Chas. S. Macfarland*

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

MEMORANDUM

Dr. Speer

Date Feb. 21, 1921

From Dr. Macfarland

To Dr. Robert E. Speer

Subject:

Will you please look over the enclosed statement and  
correct it and add to it at your convenience.



WHAT HAS BEEN ACCOMPLISHED BY THE  
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

-----

1. The Council has brought into genuine fellowship, cooperation, common action and expression thirty-one denominations which previously had relatively little association, no formal relationship, and which in many cases knew little of each others work.  
  
The Council has, during the decade of its active existence, done perhaps its greatest work in the creation of a new state of mind on the part of the representatives of these religious forces.  
  
The Council has reasonably succeeded in developing a democratic body, preserving the autonomy of its constituent and affiliated elements, so that it has become genuinely representative. It has sought to serve rather than to direct and control. Its voice has become the expression of the religious and moral sentiment of the Evangelical Churches.
2. The Council has made some contribution to the work of Home Missions and Foreign Missions as a promoting agency through its surveys and its constant incitement to larger cooperative service on the part of Mission Boards and the Inter-Board Bodies.  
  
As the one common agency officially representing the churches, its unifying influence upon the Denominational Boards, their Boards, and upon various Inter-Board and voluntary Inter-Denominational Bodies, while difficult to estimate in terms, has undoubtedly been very great.
3. It has been, through its office in Washington, of national service, not as a lobby, but as a help to the Government.

4. When war was declared, the Council had arranged within twenty-four hours for the calling of the religious forces of America together at Washington. It created the General War Time Commission of the Churches which brought about the greatest unification of service that had ever been experienced up to that time, and came to the support of the Government, not only in connection with the Army and Navy, but in presenting to the people the moral aims of the war.
5. It has unified the forces of its constituent denominations in the realm of Evangelism; has made important contributions to the common work of Christian Education; has exercised marked leadership in developing and formulating the social conscience of the churches; has incited new interest in the rural churches and their communities through its careful surveys, and has again and again brought the unified forces of the churches to bear in the cause of temperance.
6. In international relations it has had a large part in bringing about and developing international conferences of Christian leaders, the exchange of representatives of the churches in various countries; has been effective in rallying the help of the churches for physical relief in Europe and for relief of the churches in devastated countries.  
It has from time to time taken up critical situations in our relations with Mexico and with the Orient.  
Its contact and influence has had much to do with the organization and development of similar federated bodies in Europe and various parts of the world.  
It called the preliminary conference which has led up to the proposal for the Universal Conference for the Church of Christ on Life and Work, for which preparations are now being made.

7. It has taken up such matters as the nurture of the Negro Churches and Inter-Racial Relations.

It has been responsible for the organization and development of local federations of churches in important cities throughout the country.

8. The Council has taken up from time to time such timely matters as the exhibit of the Panama Exposition, the celebration of the Protestant Reformation and the Pilgrim Tercentenary.

The work of the Federal Council does not readily lend itself to tabulation. When one comes to compare, however, the relations of the churches as they now exist with their isolation from each other a quarter of a century ago, it is clear that, relatively speaking, a great advance has been made during these last ten years as over against the preceding four hundred years during which time the church bodies were getting farther and farther apart on the whole.

# Dr Runtel's memorandum

Wide significance of this Conference. Will affect ultimately other Lutherans here. Whole question of relationships for Lutherans is reawakening throughout the world. There is a true sense in which the United Lutheran Church is a pathfinder in this matter.

---

There is a real unity of Lutherans in their faith. Its strength in this country {Theological professors  
Pastors}

We believe we must preserve it. Believe we can best serve by doing so. Must not endanger it.

---

We believe there exists a minimizing of the importance of faith in Reformed Protestantism - that service has been exalted at the expense of faith. We believe also that there have been departures from Evangelical faith which are dangerous and which are freely permitted.

---

However, no holier than thou attitude.

A real desire to give and receive recognition as Christians.  
A real desire to understand and to be understood.  
A real desire to co-operate if we can - recognizing that there is much to be done not now done; and recognizing this to be a critical time in the whole problem of co-operation.

---

How we view the Federal Council, especially with its enlarged plans adopted at Boston.

1. No longer a consultative and advisory body merely, but an Executive body.
2. Executive in matters which involve the teaching of the faith - e.g., Evangelism. Local Federations.
  - a. In these matters not distinctly aiming to assist the preservation of distinctions, but to blur them.  
(It is right that agreements among Protestants should be emphasized. The disagreements, however, must not be minimized, if Christ's full glory is to be known.) This tendency becomes manifest above all in local federations and their operations; elsewhere also (France).
  - b. Entering upon these matters without any agreed statements of faith, though assuming that such agreement exists.
3. Controlled by the thought that a common service will produce



a common faith.

The good in this thought is that acquaintance, frank conference, and mutual planning will help to the desired end. To go further, into united action, involves in many fields a necessary reduction of faith to the lowest common terms.

4. Theorizing strongly and placing much machinery in operation and absorbing the working forces of the churches - all in the effort to have the world in its organisms follow Christian principles even though the world in those organisms has not been truly converted to Christian principles.
5. Does not clearly, definitely, and specifically set forth the things in which the churches may co-operate.

---

The consequent deductions for the Federal Council and for the United Lutheran Church.

The Federal Council has been assuming the form of a super-church, doing the work of the churches and in some respects duplicating the efforts of the churches. One of two consequences seems ultimately inevitable. Either the Federal Council in its present developments will be criticized, condemned, and permanently injured, or it will practically accomplish the union of much of Reformed Protestantism. If this latter eventuality can result, we can only wish upon it God's blessing in its way.

The United Lutheran Church could not enter into the Federal Council without very important changes in the constitution and purposes and activities of the latter. Were there any willingness for our sakes to make such changes, we should thereby have held the Federal Council back from the above mentioned desirable end; thus our position would be that of a hinderer. The Federal Council and the United Lutheran Church are both unpersuaded that the Federal Council's present course will lead to the above mentioned undesirable end (the permanent injury of the Federal Council); were the United Lutheran Church persuaded thereof (it is fearful thereof), it would plead with the Federal Council so to change its constitution and methods as to open the way now for the United Lutheran Church to enter.

---

#### Conclusions

1. The United Lutheran Church ought not and cannot now become organically a part of the Federal Council.

2. The United Lutheran Church would be glad to find in this conference methods whereby it can manifestly show its friendliness towards the Federal Council. These should be definite and well understood, if they are at all desired by the Federal Council.
  3. The United Lutheran Church would be glad to find in this conference methods whereby in local federations its friendliness can be clear, and possible co-operation take place.
  4. The United Lutheran Church would gladly arrange to assume any financial obligations which agreed relationships to the Federal Council would make it proper to pay.
-



**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

**105 EAST TWENTY-SECOND STREET, NEW YORK CITY**

**MEMORANDUM**

DATE \_\_\_\_\_

FROM Carver TO Dr. Speer

This memorandum of Mr. Voris' concerning an ambitious scheme of completely coordinating all the forward movements in one grand forward march I have told him I would call to your attention.

It was submitted last June when people were still thinking in terms of Interchurch World Movement projects!

MEMORANDUM

Federal Council of the Churches of Christ in America  
105 East 22d Street  
New York

Date June 7, 1920

From: Mr. Voris

To: Dr. Macfarland

Subject: Suggestions to Dr. Macfarland for a possible correlation of  
denominational forward movement programs

The development of the forward movement organizations in most of the leading denominations has brought about a possible new factor of immediate church cooperation that makes possible the correlation at once of these various programs into a many sided program of cooperation with little expenditure of money beyond that which the movements would be compelled to disburse for their own work.

This correlation has been already accomplished in a very partial and spasmodic way but with sufficient experimentation, - in the grouping of evangelistic secretaries and the social service secretaries - to indicate its possibilities. In any program there should be kept in mind primarily the spirit of democracy.

I would suggest the following measures as practicable for the Federal Council to take at once:

I. Preliminary steps

1. A study of the forward movements and a charting of same to discover and to indicate:
  - a. The plans, if any, for cooperative work in their training schools, conferences and organizations.
  - b. The similar phases of work to be undertaken by the various movements which, when correlated, could become a common program.
  - c. The points of differentiation between the ~~two~~ programs.
2. An analysis and visualization of the experiments to date. Under Federal Council, Interchurch, etc. are correlated forward movements.
3. Personal contacts with the various forward movement executives to discover those of a cooperative mind and to lay the ground work for a larger correlation.

4. Small group conferences of like minded executives to lead up to:
5. A thorough-going conference to bring about an educational program (see exhibit A in plans presented to Interchurch).

II. All of these steps to lead up to a year's program somewhat as follows:

1. Interdenominational, national, state, district and local cooperative conferences. (See exhibit B. This exhibit B plan involves some of the Interchurch conference plans, but in the main, is an attempt to suggest a completely new combination of denominational plans. This has received the approval of a few of the leading Baptist Forward Movement men and New Era leaders.
2. To relate forward movement executives organizationally as follows:
  - a. A kind of educational council growing out of the plans of Exhibit A (which would meet two or three times a year)
  - b. A group of cabinets who would correspond to various departments of work such as social service, evangelism, etc., and would include the field workers of the forward movements.
  - c. State councils (Interchurch)
  - d. County councils (Interchurch or Federal Council - not yet organized)
  - e. City Federations (Federal Council)

All of this has been dictated off hand just as I would have talked this over with you and is still put in the light of my former relationship. I am sure the Interchurch cannot plan under its modified limited scope to go forward with this. Indeed, no one was working on it this last year in a general way. I am sure further that the Federal Council would have almost a free field and one that would be recognized at once by the various forward movements. I shall be back in New York Saturday morning this week.

Exhibit C contains some suggestions which I had given to the Interchurch which are not directly involved in this plan but they might be of interest to you.

SUGGESTED TALKING POINTS ON LOCAL  
COOPERATION

A possible agenda on county and community work for Forward Movement and  
Departmental Executives.

1. SHALL THERE BE A RECOGNITION OF THE WISDOM OF PROMOTING LOCAL COOPERATION  
(as the very heart of Interchurch work).  
By local cooperation, we mean the correlating of district denomina-  
tional plans into a county organization and program, and of local  
church plans into a community program.
2. SHALL NOT THE FINANCING OF SUCH A PROGRAM BE COLLABORATIVE - i.e., by local  
community, by the denominations participating, by the I.W.M. - (and pos-  
sibly Federal Council Commissions).
3. SHALL THE COMMUNITY PROGRAM BE ADAPTED TO SUCH LOCAL NEEDS AS SHALL GRADUALLY  
AND CONTINUOUSLY BE REVEALED BY LOCAL SURVEYS? But this does not mean that  
the cooperative program is dependent upon surveys or confined to their  
programizing conferences.
4. SHALL NOT THE DETERMINATION OF "the community boundaries" be the Survey  
forces wherever they are organized.
5. Is not the principle of a CORRELATED PROGRAM the right one - so that there  
shall be but one Interchurch Movement Program given to county and community  
forces -- then

IF SO

SHALL IT NOT BE RECOGNIZED THAT THE DENOMINATIONS SHOULD HAVE A PART IN THE  
CREATION OF THESE PLANS FROM THE GROUND UP? AND NOT SIMPLY BE ASKED TO  
APPROVE THEM AFTER THEIR CREATION

AND THEREFORE

The following (or a similarly thorough-going) method should be taken to  
accomplish this purpose:

A.

1. That arrangement be made for an extended conference, - three to five  
days, in a secluded place for the purpose of prayer, and of thinking  
through a constructive program.
2. That personnel of this conference should be the executives of the  
several departments, the general directors, the Field Directors of  
the Forward Movements, the executives of the Federal Council, the  
executives of the various departments of the I.W.M. interested in  
community programs.
3. The departments would meet separately to create their own programs.  
They would meet together to create a united program.
4. This gathering should be held as soon as possible.
5. Each organization should care for the expenses of its own men.  
However, the executive should not be allowed to remain away because  
of the failure of his department to provide the expenses.
6. It is to be regretted that this will come too late for the announce-  
ment of many of the denominational plans. They would proceed in  
the meantime.

B.

A permanent council or bureau on community cooperative work.  
This body to have one representative from each Forward Movement and one  
from each I.W.M. Department (and Federal Council, Y.M.C.A., Y.W.C.A.,  
and S.S.Assn.).

Exhibit  
a



All members should be interested in, and trained to; community co-operative work. Each would give most of his time to his own denomination or department or organization.

6. IS IT NOT WISE TO CARRY OUT PLANS ALREADY ANNOUNCED THE COUNTRY OVER AND BUILD ON THEM RATHER THAN NEGLECT THEM OR DESTROY THEM?

THAT IS

ACCOMPLISH THE ORGANIZATION OF THE COUNTY ADVISORY COMMITTEES for the purpose of securing -

- a. The organization of the Executive Committee in every county.
- b. The County Departmental Representatives of the Interchurch Movement and a Cabinet consisting of the properly representative person from each denomination.
- c. Community sub-committees or commissions, to be formed by the county executive committee, by sub-dividing the advisory committee, and by bringing together individual church representatives such as Stewardship Representatives, etc., these to be brought together by departments.

7. IS IT NOT WISE FOR THE SAKE OF EFFICIENCY; TO RECOGNIZE THAT EACH DEPARTMENT SHOULD SO ORGANIZE ITS WORK, that its program may be carried on irrespective of their departmental programs - that is, prior to or following the others, so that no department should be compelled to wait for others. Local needs and local interests in special departments should be capitalized and respected.

Should not the immediate correlation of work be done along the lines of least resistance, with the idea rather of getting people doing similar work to cooperate, than to create a new organization.

8. SHOULD NOT AN IDEALIZED PLAN, SIMILAR TO THE CHARTS PROPOSED BY MR. HALL, OF THE SURVEY DEPARTMENT, AND TO THE DISTRICT PLAN BY MR. ISAAC - both of them under way in Vermont, and in a number of cities in the City Survey, - be gotten ready, printed and announced. It could be given in communities desiring it, and should be promoted in some typical communities in various parts of the country.

9. SHALL IT NOT BE RECOGNIZED THAT THE FINANCING OF ANY SUCH AMALGAMATED PROGRAM SHOULD BE DONE BY LOCAL COMMUNITIES, DENOMINATIONS AND I.W.M. (and possibly Federal Council) working together.

10. SHALL NOT THE FOLLOWING (or some similar) METHOD OF LEADERSHIP TRAINING AND POPULAR EDUCATION BE ADOPTED:

(1) TRAINING OF LEADERS

- a-Denominational District Judicatories; Presentation of plans.
- b-DISTRICT OR COUNTY TRAINING SCHOOLS FOR LEADERS of community work.
- c-COMMUNITY TRAINING SCHOOLS, FIVE NIGHTS, -for leaders of church study classes.  
An expansion of the Mission Education Plans. There should be a united plan, - and not several different kinds of training schools in community.
- d-SPECIAL GATHERINGS REGULARLY - possibly luncheons once a month, or suppers, for each department in community.

## (2) INSPIRATIONAL; GENERAL TRAINING, ETC.

## A. POPULAR

- 1-Addresses to Rotary Clubs, Kiwanas and other Business Men's organizations, Lodges, Labor Unions, etc., movies, popular meetings.
- 2-High Schools, educational institutions.
- 3-Shops at noon.
- 4-Women's Meetings, Federations, clubs, etc.

## B. Church people.

- 1-Community Conventions,--from three to eight days - 1 to present the full-orbed program.

## SPECIAL COMMUNITY CAMPAIGNS ON SOME NEEDED FUNCTION:

This type is also important, and would be an appeal to the departmental leaders in I.W.M. and the denominations and Federal Council. They could all cooperate SO THAT EVERY COMMUNITY WOULD HAVE THE PRESSURE MOST NEEDED,-- and perhaps in a general way, EVERY COMMUNITY ONE SUCH CAMPAIGN EACH YEAR.

These would have the following characteristics (among others):

- (1) Financed by local community, and by denominational and Federal Council and I.W.M. departments involved. Each campaign would be financed by those interested specifically in it.
- (2) The local work to be led by those specially interested in that department or feature locally, with the help of County and State departmental leaders, and by denominational departmental leaders, and executives.
- (3) These to last three days to two weeks, or more, depending upon the character; e.g., a Stewardship Drive might be three or four days; an Evangelistic Campaign several weeks.

## 2-Special departmental campaigns

- 3-Rotation of addresses arranged by the local cooperative forces working with the county and denominational leaders.

(For expansion of this  
see Conference Plan.)



THE FOLLOWING ARE SOME TYPES OF CONFERENCES, OR CONVENTIONS, OR MEETINGS, WHICH WILL BE VALUABLE TO MOST NORMAL COMMUNITIES. THE APPROACH IS FROM THE LOCAL POINT OF VIEW. THE IDEA IS TO MEET LOCAL (COUNTY AND COMMUNITY) NEEDS.

I. SUMMER TRAINING SCHOOLS OR CONFERENCES TO TRAIN COMMUNITY LEADERS.

- 1- The Mission Education Conferences are of this order. The same need and the same opportunity exist for different types of workers - those interested in Religious Education, Social Service, etc., etc.
- 2- These should be planned tentatively for 1921.
- 3- There should be a sufficient number of these Assemblies to be easy of access to the people of every state.

II. TRAINING IN INTERCHURCH COOPERATIVE METHODS AT DENOMINATIONAL AND INTERDENOMINATIONAL CONFERENCES IN THE SUMMER, 1920-1921, such as Presbyterian, Methodist, etc.- Sunday School, Christian Endeavor, Y.M.C.A., Y.W.C.A., etc.

- 1- This does not mean addresses ABOUT the Interchurch Movement - i.e., to interpret or extol the Movement, - nor do we mean now addresses on the general world needs, etc., but PRINCIPLES, METHODS, AND SPIRITUAL VALUES relative to COMMUNITY INTERCHURCH WORK, training leaders in departmental and all-round cooperative work in home territory.
- 2- A thorough-going program of this sort will reach more people than any program of distinctly Interchurch World Movement Conferences.

III. SIMILAR PLAN (THOUGH CONFINED NECESSARILY TO A SHORTER PERIOD) OF TRAINING IN COMMUNITY COOPERATIVE WORK, carried into EVERY DENOMINATIONAL DISTRICT JUDICATORY, - such as PRESBYTERY, etc., etc.

IV. INTERCHURCH PROGRAMIZING CONFERENCES.

- 1- These county, or in some cases city or community, conferences will follow the Local Surveys. They are of great importance.
- 2- Unless previously organized, the County Organization should be effected in these conferences.

V. COMMUNITY CONVENTIONS OR CONFERENCES FOR ALL-ROUND CHURCH WORK:

This important type to have the following characterizing qualities:

- 1- To be promoted by DISTRICT DENOMINATIONAL LEADERS, working with the COUNTY I.C.W.M. EXECUTIVE COMMITTEE, and with SOME KIND OF A COMMUNITY COMMITTEE. (It may be a group of Brotherhoods, or a Ministerial Association, or S.S. Association - or a thorough-going Federation, or any other cooperative organization representing all or a part of the Protestant Church.
- 2- To be held for two or three days or in some cases for four or five days, - or in specially hospitable communities, for eight days.  
The thoroughness of the program would depend upon the number of days.
- 3- In all cases in this type, a FULL-ORBED PROGRAM TO BE CREATED, i.e., a bird's-eye view of the responsibility of the Christian community to itself and to the world would be the ideal.

- 4- This type to be a combination of denominational, departmental, organizational, and cooperative training and inspiration.  
e.g. -Devote the mornings to Denominational programs.  
-Give afternoons to departmental emphasis, i.e., functional;- Stewardship, Life Service, etc., etc.  
-Suppers to Brotherhoods, Young People's organizations, etc  
-Evenings, with several meetings if necessary, - to the  
WORLD'S NATIONAL, AND COMMON COMMUNITY PROGRAM.
- 5- This type to be financed jointly by the Community, the Denominations, and the Interchurch Movement.

VI. A CONTINUOUS PROGRAM OF EDUCATIONAL AND INSPIRATIONAL LEADERSHIP FOR ALL COMMUNITIES:

Note: This is the application to every community of the program supplied to the camps during war time. It is perfectly feasible; will appeal to all classes of religious leaders; is the largest opportunity for inspirational leadership offered. It simply needs persistent, careful, vigorous leadership to bring about a national program.

THIS MOST IMPORTANT TYPE OF ALL IS ENTIRELY FLEXIBLE. To make it a success, there must in the first place be a general sanction of it on the part of the interdenominational and denominational national leaders. This should not be a difficult task to accomplish, although it will require time.

In each local case there must be the cooperation of (a) the LOCAL COMMITTEE of some kind; (b) the County Executive or departmental leader or committee; (c) district denominational leaders. In the general local program; i.e., for a state, there should be the cooperation of state I.C.W.M. departmental and denominational leaders.

THE OUTSTANDING FEATURE OF THIS PLAN IS THE VISIT TO THE COMMUNITY of one person, who comes to stress some phases of the Christian program in which he is sufficiently gifted to have leadership, - local or wide. TWO OR MORE PERSONS CAN, OF COURSE, WORK TOGETHER, but to do this adequately, on a national wide scale, means that we should have to standardize on one.

THIS VISITOR WOULD REPRESENT NOT A DENOMINATION; BUT ALL DENOMINATIONS. And therefore the possibility of sending to every community in the country, men who can do the task required.

THIS MAN OR WOMAN WOULD be used by the local community committee in whatever way would best fit into local needs:- Union or single services Sunday; Young People's Sunday Evening service; Ministerial meeting Monday; Rotary Club, or Chamber of Commerce; or business men's luncheon of general nature; or factory meeting, and such other days as he spends there. The afternoons to women's meetings, united, or by church; evening meetings of whatever character desired. An address to the High School; careful publicity in the newspaper - would be items of the visit.

A CONCERTED, CONSTRUCTIVE PROGRAM OF RELIGIOUS EDUCATION SHOULD BE WORKED OUT, first by State leaders, then District, so that in so far as possible, the visits by outside leaders would come weekly to every community (especially the smaller ones)- or at least bi-weekly; with succession somewhat as follows:

- 1- EVANGELISM - First Week.
- 2- COMMUNITY SERVICE; CIVIC LIFE; etc., Second.
- 3- STEWARDSHIP; thrift; etc., etc., Third.
- 4- RELIGIOUS EDUCATION; Sunday School; Fourth.
- 5- LIFE ENLISTMENT.- VOCATIONAL OPPORTUNITIES FOR SERVICE, etc
- 6- HOME MISSION NEEDS - Widespread opportunities.
- 7- SPECIAL WORK: Men's; Boys'; Young People's; Women's, etc.
- 8- FOREIGN EDUCATION:- Needs; opportunities.

The lantern should be used for several of these.

THIS VISITOR COULD BE A DENOMINATIONAL EXECUTIVE, OR GIFTED LAYMAN, OR MINISTER OF A LOCAL CHURCH.

The local community committee, the denominations and the I.C.W.M. would cooperate in financing this project. No salaries would be involved. In many cases railroad or auto fare would be donated.

BY REACHING DIFFERENT GROUPS OF PEOPLE, and BY HAVING A DIFFERENT LEADERSHIP LOCALLY FOR EACH DEPARTMENT OF WORK, this plan would not tire anyone in the community. The general effect upon the communities could not be estimated.

THERE IS ECONOMY IN THIS PLAN: At present a denominational leader visiting a community, gives help to his own church only. In this plan, he would do that not the less, - but he would also meet a community need.

END



19

## Foreign Mission Conference and International Mission Committee

1. Character of American Diplomatic Representation in Mission Fields.
2. Protection of native races in Mission Fields.
3. Opium and Morphin Trade in China.
4. Mandates and the principles of trusteeship and religious liberty.
5. Relations of Churches to Governments in relation to Mission Fields.
6. Relations with Japan and China.
7. The Korean Situation.



## United Nations & the Church - American Action

1. Interchange of speakers
2. Religious use of occasion of unity and international interpretation
3. Disarmament.
4. League of Nations
5. Creation of friendship and acquaintance between the Church and Nations
6. New ideas of international relationships.

## Radical Council

### A. Commencement on International Justice and Good Will, Relations

1. Works of Mercy and Relief - e.g. China Famine Relief, Women - European Relief, etc.
2. The Korean Situation
3. Relations with Japan and China
4. The Church and U.N. Principles and Organization
5. Christian Ideal of International Relations.
6. Emergency calling for united Church action. e.g. Intervention in Mexico, Congressional legislation on Guernica Relief,



19

B Commission. Relation with Religious Bodies Abroad.

1. Assistance of Evangelical Churches in Europe
2. Aid for Korea and Belgium
3. Utterance of the mind of the American churches to the European churches
4. Relations to Church Institutions in other lands, e.g. Korea, Japan
5. Representation at denominational gatherings visiting representatives for the American churches, e.g. World Conf. of Methodism in London





May 30.

1921

Dear Miss Schuess.

Will you please make a copy of the enclosed with carbon and hand for my return. Please send one copy to Dr. Merrill of the Brick Church with a note apologizing for my delay in getting these suggestions down on paper.

It is sweetening up warm here.

I had a good day in the Lutheran Assembly and to a dinner to the United Brethren in

Dear Mr. Phelps.

With kind regards to you & Mrs. Evans.

Yours sincerely

Robert

FOREIGN MISSIONS CONFERENCE AND INTERNATIONAL MISSIONARY COMMITTEE.

1. Character of American Diplomatic Representation on Mission Fields.
2. Protection of native races on Mission Fields.
3. Opium and Morphine Trade in China.
4. Mandates and the principles of trusteeship and religious liberty.
5. Relations of Churches to Governments in relation to Mission Fields
6. Relations with Japan and China.
7. The Korean situation.

WORLD ALLIANCE OF THE CHURCHES-- AMERICAN SECTION

1. Interchange of speakers.
2. Religious use of occasions of amity and international interpretation.
3. Disarmament.
4. League of Nations.
5. Cultivation of friendship and acquaintance between the Churches and Nations.
6. True ideals of international relationships.

FEDERAL COUNCIL

- A. Commissions on International Justice and Goodwill and Relations with the Orient.
  1. Works of Mercy and Relief; E.C. China Famine Fund.  
Hoover's European Relief, etc. etc.
  2. The Korean Situation.
  3. Relations with Japan and China.
  4. The Churches and Christian Principles and Immigration
  5. Christian Ideals of International Relations.
  6. Emergencies Calling for United Church action; e.g. Intervention in Mexico, Congressional Legislation on Opium Traffic.
- B. Commission on Relations with Religious Bodies Abroad.
  1. Assistance to Evangelical Churches in Europe.
  2. Aid for France and Belgium.
  3. Utterances of the Mind of the American Churches to the European Churches.
  4. Relations to Church Federations in other lands, e.g. France, Japan.
  5. Representation at denominational gatherings inviting representatives from the American Churches, e.g. World Conference of Methodism ? in London.

*Jos T. Gibson*  
*The Presbyterian Banner*

AN ILLUSTRATED PAPER FOR THE HOME.

GENERAL OFFICES, MARTIN BUILDING, N.S.

*Pittsburgh, Pa.*

Jan. 14, 1921.

Rev. Robert E. Speer, D. D.,  
156 Fifth Avenue,  
New York, N. Y.

Dear Dr. Speer:-

I have your kind letter of January 5th and have only delayed answering because of unusual pressure of work, and because I wished to read carefully your statement to Dr. Kennedy. I thank you for sending it since it enables me to understand better your attitude. I would have been willing to publish that letter but for the fact that it contained many things that would not have been understood by our readers without explanation.

Now, in regard to our own attitude toward the Federal Council we are at one in the conviction "that the churches must have some trustworthy means of cooperative action." We believe thoroughly in cooperation with all other churches in extending Christ's Kingdom. ~~The~~ real point of disagreement is in regard to the best method of securing the most efficient cooperation. The maintaining of the present Federal Council at an annual expense of about \$300,000 a year seems to us an extravagant use of money, and based on an utterly false assumption. It is assumed that it is necessary to have some kind of super church organization that will bring pressure to bear on denominational action. In this respect the Federal Council has the same false assumption that formed the sandy foundation that formed the grave of the Interchurch movement. We do not think of giving up the principal of cooperation, but we believe very confidently that all we need is a modest interdenominational committee that would be composed of representatives from all the churches, and would meet and confer and report recommendations in matters of comity or cooperation. Such a committee need not cost \$10,000 a year and it would secure as real and as cordial cooperation as this pretentious "Federal Council." When we have attended meetings of the Federal Council we have heard members talk as though the Council was a super church body and that denominations deserved censure when they did not accept its decisions. Not all the members talk in this way, but this was in the atmosphere. It is too pretentious and expensive for a committee of cooperation and in our judgment should give place to a small committee on cooperation.



# The Presbyterian Banner

AN ILLUSTRATED PAPER FOR THE HOME.

GENERAL OFFICES, MARTIN BUILDING, N.S.

Pittsburgh, Pa.

Jan. 14, 1921.

-2-

Personally I have the highest appreciation of the work you have done for the Presbyterian Church and wish to have a perfect understanding, and avoid friction, but I most sincerely hope that the Federal Council may be discontinued in order to give place to the right kind of interdenominational comity. If you would wish to answer these claims in the columns of the Banner I would be glad to have you do so.

Very cordially yours,

Joel G. Gibson

The paper - Amos.

Chapman's committee work.

What else is really new.

System

Yehoshua.

Men broke of the Church

Organizational people. The church is not to be discarded & changed people

Local political freedom. Apparent. On the other hand in the U.S. & Canada. I am with you on the 2nd of 1921 with

There is much to be done

Best of success.

On the 1st of the day, with 5000

On the 1st of the day, with 5000

What does it mean to the many people - Martin the Senior Board.

Religious campaigns - Christian Union, with 5000



**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

105 EAST TWENTY-SECOND STREET, NEW YORK CITY

**MEMORANDUM**

DATE December 14, 1920

FROM Dr. Macfarland

TO Dr. Speer

I will pass on to you for information from  
time to time letters like the attached one from  
Professor Sanders.

C O P Y

BOARD OF MISSIONARY PREPARATION

Rev. Frank K. Sanders, Ph.D.  
Director  
25 Madison Ave., N.Y.

The Rev. Charles S. Macfarland, D.D.  
105 East 22nd Street  
New York City

My dear Dr. Macfarland:

Since leaving the sessions of the Federal Council at Boston I have had a very breathless week, going through two special conferences and an annual meeting. I could not earlier write you expressing my own gratification at the notable outcome of that meeting, or at least of its promise. I sincerely trust that the meetings beginning today may open the way to a real federation of our denominational interests.

I feel acutely, and I am sure that there are very many others who will necessarily share in the duty of carrying through the plans who agree with me in the following, that no federation will be complete which does not include on a perfectly fair basis not alone the evangelical denominations but also the evangelical interdenominational organizations. The exclusion of these by narrow denominationalists was in my judgment one very great reason for the breaking down of the Interchurch Movement. If it is perpetuated under the Federal Council, the result will inevitably be the ultimate organization of a movement which is more inclusive. I believe that now is the time to prevent such action and, if necessary, final decisions ought to be delayed until some such conclusion can be reached.

I sympathize deeply with you in the overwhelming burden of responsibility which almost any probable action will bring upon you.

Ever yours,

(Signed) Frank K. Sanders

*H. P. Lansdale*

THE ROCHESTER  
YOUNG MEN'S CHRISTIAN ASSOCIATION

OFFICE OF THE  
GENERAL SECRETARY

December Thirtieth  
1920

Rev. Robert E. Spear, D. D.,  
156 Fifth Avenue,  
New York City.

My dear Dr. Spear,-

I just want to join your other friends in telling you how delighted I was to hear that you had taken the presidency of the Federal Council of Churches. We have had a great leader in Dr. North, but I feel that you have even larger possibilities ahead of you. Practically every large denomination will respect and follow your leadership, so that we are all rejoicing and looking forward to great things being done by the Federal Council. How fortunate it is we have such a body during these days. I trust it may mean more and more to the coming of the Kingdom of God on this earth.

With very cordial regards,

Sincerely yours,

*H. P. Lansdale*

7  
RECEIVED  
7  
FRED. L. ANDERSON  
The Newton Theological Institution

Department of  
New Testament Interpretation

FREDERICK LINCOLN ANDERSON, Professor

JAMES PERCIVAL BERKELEY, Associate Professor

WILLIAM ASA DUNCAN, Instructor

Newton Centre, 59, Mass., Dec. 15 1920.

My dear Dr. Spurr,

I enclose according to promise a minute  
of the conversation Dr. Hiltner & I had with you  
Monday, & the Divine resolutions then mentioned.  
May God bless you & the Federal Council.

Cordially.

Fredrick L. Anderson.

Minutes of a Conversation between John Y. Aitchinson and Frederick L. Anderson on the one part and Mr. Robert Speer on the other, December 13, 1920. ( Messers Aitchinson and Anderson spoke only in their individual capacity.)

1. Baptist delegates and alternates to the Federal Council should be appointed by the Northern Baptist Convention and no substitution should be permitted. The Convention should pay their way as in the case of other committees.
2. The Federal Council should be entirely financed by the denominations, and should decline all endowments and special gifts. We do not want it to become rich and powerful, independent of the churches.
3. The Administrative Committee should be reformed. Only delegates of the denominations should be voting members. See the resolution passed by the Federal Council, Dec. 6th.
4. The Federal Council should do no administrative work. We do not want it to become another society, with an independent and overlapping field.
5. This is a time for the strictest economy and retrenchment; there should be no ambition to spend large sums. Our idea of the Federal Council is a correlation committee.
6. We believe that the Baptists will be unwilling to withdraw from the resolution passed in Denver in May, 1919, at the time when they resolved to enter the Inter-Church Movement. A copy of these resolutions is enclosed.

*Frederick L. Anderson*

*For Dr. Speer*



RESOLVED: That the Northern Baptist Convention, reaffirming the imperative duty of Baptists to bear full testimony to the full truth in Jesus Christ, as they find it taught in the New Testament, and recognizing the right of each local church to determine its own duty without dictation or control by any outside human authority, expresses its readiness to cooperate in the Interchurch World Movement of North America on the following conditions:

First, that we be represented in the joint survey of the home and foreign fields by members of our denomination appointed by the denomination, and while giving careful consideration to the report of such survey, we reserve unimpaired the freedom to follow our own convictions of truth and the leadings of divine providence.

Second, that a joint campaign of information and inspiration be conducted for the promotion of stewardship.

Third, that a simultaneous financial campaign be promoted, in which each denomination shall present its own budget to its own constituency, secure its own pledges, collect the same, and administer its own program of expansion.

Fourth, that all the Baptists who are representatives in the Interchurch World Movement, members of its Executive Committee and of its General Committee be selected by the Northern Baptist Convention.

Fifth, that in our cooperation with the Interchurch World Movement, we act through the General Board of Promotion of the Northern Baptist Convention. It is assumed that the State Conventions will act through their respective State organizations.

Sixth, that evangelical denominational bodies only be represented in the Interchurch World Movement.

Seventh, that the Interchurch World Movement do not promote organic union of denominations or of local churches, or the establishment of local church federations, or non-denominational churches.

Eighth, that the literature and promotion methods of the Interchurch World Movement be not in contravention of these principles and that we reserve the right to supplement the literature of the Movement by literature prepared by our own denomination.

Herbert P. Lansdale  
C O P Y for Dr. Spear

The Rochester  
Young Men's Christian Association

December Thirtieth  
1920

Office of the  
General Secretary

Rev. Charles S. Macfarland, D.D.  
105 East 22nd Street  
New York City

My dear Dr. Macfarland.

I read with a great deal of rejoicing the account of the recent meeting held in Boston, and I just felt like dropping you a line congratulating you upon the way you have come into your own.

It is a great thing for the Kingdom that we have during these days a Federal Council of the Churches. I also want to congratulate you on getting Dr. Spear to take the head. Dr. North has made a good leader, but I feel that Dr. Spear will make a greater one, as he has the confidence of all the great denominations.

Some day I believe we are going to be a part of your work. The sooner the union comes the better pleased some of us will be. There is no question in my mind but that the future of the Young Men's Christian Association depends upon its close allegiance to the Protestant churches, and ultimately I believe it will become a part of them.

With very cordial regards and best wishes for the New Year, I remain,

Sincerely yours,

(Signed) Herbert P. Lansdale

*The International Committee of Young Men's Christian Associations*

*347 Madison Avenue, New York.*

EXECUTIVE DEPARTMENT

HEADQUARTERS CENTRAL REGION  
SUITE 1500, 19 SOUTH LA SALLE STREET  
CHICAGO, ILLINOIS

December 28, 1920.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City

Dear Dr. Speer:

I have been reading with keen and sympathetic interest the accounts appearing in denominational papers of the recent meeting of the Federal Council of Churches and the comments upon the important action taken at this significant gathering.

Will you permit one whom you have helped in many ways through a period of years, and yet who is not privileged to know you personally, to express his appreciation upon your election to the Presidency of the Council.

I have had a feeling for some time that those of us who are engaged in the work of the Young Men's Christian Association, certainly in this area in which some of us have chief interest, would profit greatly by sharing some of the major plans and policies with leaders of the Federal Council, whose counsel and viewpoint we greatly covet and need.

You are doubtless familiar with the present plans of the International Committee whereby it seeks to serve the field through the medium of five regions. These Regions have recently been created and are now functioning in an organized way.

The Central Region, to which I have a special relation, is composed of the following states:- Wisconsin, Missouri, Michigan, North Dakota, South Dakota, Iowa, Minnesota, Ohio, Illinois, and Indiana.

I would be grateful if you could indicate what officers of the Council would have chief interest in this territory. I do covet an early opportunity to confer with them.

With assurance of our earnest desire to helpfully co-operate with the Council in this Region and with every good wish to you personally as you take up your important work, I beg to remain

Yours very sincerely,

*A. G. Knébel*  
A. G. Knébel - Executive Secretary  
CENTRAL REGION



156 FIFTH AVENUE  
NEW YORK

*Stark & Co.  
Comm on Methods  
of Coop*

Oct. 19, 1920.

Dr. Charles S. Macfarland,  
New York City

Dear Dr. Macfarland:-

When you and I were lunching together some little time ago, we were speaking about some changes in the Constitution and By-Laws of the Federal Council. What I had in mind is indicated on the enclosed sheets. I would welcome your suggestions and criticisms. It may be that something of this kind will help us to find the form of cooperation which can be put into operation, with fairly good acceptance by the parties indicated.

Sincerely yours,

*Alfred Wms. Anthony*

Alfred Wms. Anthony

Executive Secretary

AWA/EMC

*Act with  
justitude  
part in  
Ad Comm  
Folder  
will copy  
for  
later*



## Suggested Amendments

### To the Constitution and By-Laws of the Federal Council

Note: - It is desirable to make as few changes as possible in the fundamental laws of an organization; and changes, when made, should be in the direction of (a) simplifying language; (b) following consistently processes of development; and (c) adjusting part with part, chiefly by transposition, so as to make a more logical whole.

Note: - The By-Laws of a body should be flexible. Within their limits changes more radical in character may properly be made, even for purposes of experimentation.

-----  
In the Constitution the following changes are suggested: -

A. Following the names of the Christian bodies, which are entitled to representation in the Federal Council, should be placed the paragraph which is now numbered as Article 7, which reads: -

"7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two thirds of the bodies represented, the representatives of each body voting separately".

B. Omit V under 3; and substitute for it the following: -

"V. To evince the unity of American churches in relation to the churches of other lands".

The omission suggested, and the substitution offered, would then bring this paragraph into the same category with the four preceeding paragraphs. As now stated it is a local application, detailed in character, of a function which, if exercised at all, should be expressed in the By-Laws. To omit all reference to this function does not at all preclude its exercise.

C. Article 4 should read courses instead of "a course" in text to the last line, and should stop with a period after the word churches in the last line. It would then read: -

"4. This Federal Council shall have no authority over the constituent bodies adhering to it but its province shall be limited to the expression of its counsel and the recommending of courses of action in matters of common interest to the churches".

D. Article 5 should begin as follows: -

"5. The individuals who are members of this Federal Council shall be appointed as follows:....."

This distinction must be made between the bodies which are members of the Federal Council, and the individuals who represent these bodies.

E. Article 6 should read, in harmony with the change suggested in Article 5, as follows: -

"6. Any action to be taken by the Federal Council shall be by the general vote of its individual members....."

F. Under Article 9, Section b, in the fourth line omit "and in organizing and assisting local churches and shall". The last clause of this section then will read:-



"and they shall represent the Federal Council in its work under the direction of the Executive Committee".

This change rests upon reasons which have been indicated under B.

G. Article 9, Section d, should begin "All officers of the Council".

By-Laws.  
-----

One fundamental and far-reaching change in the By-Laws should be made. Article 8, carrying the whole structure of Commissions should be omitted; and paragraphs somewhat like the following should be substituted: -

4. An Interchurch ~~Executive~~ Council of Administration shall be created by the Executive Committee, composed of representatives from the following bodies: -  
The Home Missions Council  
The Council of Women for Home Missions  
The Foreign Missionary Conference of North America  
The Federation of Woman's Boards of Foreign Missions of North America  
The Council of Church Boards of Education  
The Sunday School Council of Evangelical Denominations.  
The Missionary Education Movement.  
And other similar bodies which may be approved.

(1) The number of representatives of each body shall be three, unless special interests, requiring representation in each body make a larger representation desirable. The number of representatives to which any of these constituent bodies may be entitled shall be determined by this Interchurch Council of Administration, itself, after having organized on the basis of three representatives from each.

(2) The representatives of these bodies shall be chosen by the bodies which they represent.

(3) Other bodies may be admitted into the membership of the Interchurch Council of Administration by vote of the Council.

(4) Intra-denominational movements, variously designated, which are uniting the missionary benevolent activities of the various denominations, may be represented in the Interchurch Council of Administration by one person, appointed as the denomination which he represents may determine.

(5) The Interchurch Council of Administration may appoint committees, or commissions, to act, with such powers as may be delegated to it by this Council, in the fields designated by the names of committees and commissions which hitherto have served the Federal Council of the Church of Christ in America, or any of the bodies which are members of the Interchurch Council of Administration.

Note: - It does not need to be specified within the By-Laws that the provisions herein made would permit the Commissions of the Federal Council now to serve the denominational Board through their joint action, and resting upon an authority which springs out of the Boards, and would carry a financial support from the Boards. These Commissions and all of the Committees of the co-operating bodies would be re-constituted with reference to present needs and relationships, and with a view to the performance of the exact tasks which the various authoritative ecclesiastical organizations desire performed, and are willing to support.

Note: - This proposition arrangement takes due account of  
(a) Present existing interdenominational bodies, which have the confidence of their constituent memberships, and are efficiently functioning; and of

(b) The new ecclesiastical structures which are arising in every denomination, and, though possibly temporary in form, nevertheless express a high universal conviction in the various communions that the missionary and benevolent work of each communion must be unified. This itself is an indication that a wider interdenominational unification is in harmony with the self-consciousness of each denomination, as it is now normally developing.

Note: - This proposition does not go into needless detail. It states principles, with sufficient precision to avoid misunderstanding, and consequent confusion.

Note: - This proposition involves simply an expedient. It may be useful for a few years. When its usefulness becomes doubtful, then, embodied as it is, it may be readily changed for the form of arrangement which may then appear desirable, to fit conditions then existing.

-----  
Minor suggestions in the B<sub>2</sub>-Laws are as follows: -

Under Article ~~xxxx~~ 11, instead of saying that the Treasurer's "account shall be annually audited", say "his account shall be audited at least annually".

Under Article 12, omit the following sentence: - "The President shall also appoint the following standing Committees;:::....." etc., including (1) (2) and (3).



156 FIFTH AVENUE  
NEW YORK

RECEIVED

OCT 20 1920

Mr. Speer

Oct. 19, 1920.

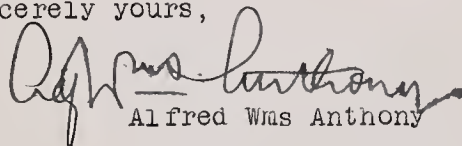
Dr. Robert E. Speer,  
New York City

Dear Dr. Speer:-

In the elevator this noon I spoke to you of some changes in the Constitution of the Federal Council. These suggested changes I have set down on the enclosed sheets .

.Will you kindly give this your attention, when you can spare a little time, and let me know the results of your thinking. I make these suggestions with no little hesitancy, particularly to you who have thought through so carefully all of these interdenominational relations.

Sincerely yours,



Alfred Was Anthony

Executive Secretary

AWA/CMG

1. Com. on Washington - Outlook.

Modernity - Spiritual Conference

James Aronson, Council.

2. Department of Church Life and Action

Evangelism - inc. Spiritual Renewal, Stewardship, Ship Growth

Education - inc.

Redemption - local & global.

Promotional Movement?.

Work in the Grass Zone.

Long-term Activities?.

Stewardship  
Worship, Stewardship, Renewal  
Worship, Stewardship, Renewal

R.B.S.

Byron Aronson

3. Department of Church Relations & Church

{ Washington Com. ?  
{ Int. Com. & Army Chaplaincy

Niger Church

Constitutional Com. of the 13. ?

Inter-denom. relations, conference?.

Ecumenical - Inter-denom. Review. E.C. Council & Religious Power.

Unseen Organisations?.

McDaniel

McDaniel

4. Dept. of ~~Church~~ Social Progress & Church

Louis Davis

Samuelson

Country Life - ?

Many Boundaries

Gail

Taylor, James  
North, Chapman  
Hobbs, Coffin

Griffiths  
Pierhead

5. Dept. of Church Relations & Church

{ Radio - Pastors ?

{ Relations to Society

{ Home - Belgium ?

{ Religious Bodies in Europe.

International

International Conference.

King

Spencer  
N. Bogdan  
C. Schiller

Lawrence  
Frank Park

Bogdan, Officer

London

Ed. Franklin

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Editor.  
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*David M Sweets*

# CHRISTIAN OBSERVER.

ESTABLISHED 1813.

OVER ONE HUNDRED YEARS OF CONTINUOUS PUBLICATION

*Louisville, Ky.,* February 17, 1921

Dr. Robert H. Speer,  
156-5th Ave.,  
New York City.

Dear Dr. Speer:-

The enclosed reprint from the "Manufacturers Record" of January 6, 1921, has been sent me and I am passing it on to you, although it may be that it has already come to your attention.

There seems to be wide-spread criticism throughout the whole country of the methods employed by the Social Service Commission of the Federal Council in some of its work. From our Presbyterian viewpoint, there seems to be some ground for criticism of some of the actions taken by this particular commission of the Council.

I am speaking of this, because in your letter to me of December 24 you asked for suggestions regarding any undone work that ought to be done or any things attempted that had better be let alone.

With kindest regards, I am,

Very fraternally yours,

*David M Sweets*



## The "Open Shop" the Only Safe Road for the Country

THE Federated Council of the Churches of Christ in America, which has about as much reason for its existence as had the Interchurch World Movement—and all such organized attempts to represent the entire Protestant churches of America are without excuse for existence—has a so-called Commission of Church and Social Service which has recently, according to a report by the Associated Press, undertaken to criticize the effort which is now being made in behalf of the open shop.

This so-called commission, with a presumption and effrontery which compels ordinary intelligent business men to resent this kind of activity, has issued a statement in which it says:

"We feel impelled to call public attention to the fact that a very widespread impression exists that the present 'open-shop' campaign is inspired in many quarters by this antagonism to union labor. Many disinterested persons are convinced that an attempt is being made to destroy the organized labor movement. Any such attempt must be viewed with apprehension by fair-minded people."

The Interchurch World Movement has proven a serious injury to the religious life of the country, since intelligent men, however deep may be their religious convictions, do not propose that any self-organized body purporting to represent the religious activities of the country shall dictate to them. There is today in many respects a deeper religious feeling on the part of American business men than ever before. We believe this conviction is growing and is beginning to express itself more and more in the lives of American people, despite the unwise work of the Interchurch World Movement, organized in part by a small coterie of men who thought that they could become the ecclesiastical autocrats of America, and by some rank Socialists who had wormed themselves into the organization and who had expected "to bore from within" and make the high-sounding name of the Interchurch World Movement responsible for all of their socialistic activities.

The Federated Council of the Churches of Christ in America is very much of the same kind of a would-be ecclesiastical autocrat. It presumes to represent a large proportion of the Protestants in America when it does not do so. It has no right to speak for the religious life of this country, and its attempt to influence the nation against the open-shop movement is an insult to the business people of this country who are in favor of the open shop and whose religious convictions, we venture to say, are founded on a deeper religious life than those who undertake to direct this organization in the hope of developing an ecclesiastical autocracy such as that on which men of the same spirit threw away \$9,000,000 of other people's money in their effort to build up the Interchurch World Movement.

The open-shop movement is a movement for the freedom of a man to work untrammelled by the dictates of radical labor leaders. It is the only basis on which there can be freedom and liberty and independence on the part of the individual employee or employer. The aggressive leadership of rank socialistic labor union men in trying to destroy the open-shop right of every man to work when and where he pleases and for whom he pleases, and the right of an employer to employ whom he pleases unbosomed by an unprincipled gang of radical walking delegates, must be the foundation on which to build the safety and the permanency of this Government.

Labor unions are not in themselves evil. If labor union men had made a rule that none but reputable, efficient, honest workmen should belong to their organizations, they could have rendered a service of great value to employees and employers and to the public at large. But under present conditions membership in a labor union is not necessarily synonymous with honesty and integrity and efficiency. The labor unions

are seeking to increase their power by gathering into their membership every man, good, bad and indifferent, and the good men are permitting themselves and the country to be injured by work of this kind. A very large proportion of people accustomed to freedom of action demand the right to work in an open shop untrammelled by the chains of radical labor union slavery.

An agitator against the open shop is certainly fighting the spirit of "personal liberty" we hear so much about. Can there be any personal liberty when one is bound to the dictates of radical union leaders? A union man is not a free man in that by holding his energy and efficiency and willingness to get ahead on the level with the average intellect and ambition of his fellow-workers he is chained to unionism of the rank and file and is not allowed to forge ahead into leadership and become individually prosperous. A very large proportion of union men are completely dominated by radicalism, though they are not radical themselves. Millions of people in Russia hate bolshevism, but because Trotsky was able to organize about 10 per cent of the Russian people into his bolshevistic campaign, they succeeded in completely dominating the other 90 per cent of unorganized men and women. Until the union labor men kick out of their organizations the radical leaders, until they get rid of men like Foster, Gompers and all of that ilk, and stand for integrity and Americanism, for honor and fulfilling their engagements, and for honor in every man permitted to join a labor union, they are committing themselves almost, if not quite, to a crime against themselves, their families and their country. They are tearing down their house about their heads.

Under these conditions the open shop offers to this country the only safeguard against the domination of radical labor leaders. In calling for a closed shop labor unions are going directly contrary to their avowed policy of lifting up the working man, for how can the working man be benefited if he be enslaved in unionism, with no choice as to when and where he can earn his living?

The spirit of Sovietism is abroad in the land. Every word in its behalf spoken by socialistic preachers and by church organizations such as that of the Federated Council of the Churches in America, claiming to represent Protestantism, is a blow at Christianity itself.

Men must be given the power to select their employment without doing it through labor leaders organized for the express purpose of looting their members and looting the public and making a living by creating agitation.

The broad movement throughout this country today for the open shop is a movement for independence for better relationship between employer and employee and for the elimination of many of the dangers which through radical labor leadership now threaten the safety of our country and, indeed, the safety of the world.

On the other hand, it behooves the employers who are insisting upon the open shop to give their men the highest wages that can be paid and the greatest consideration that it is possible for them to receive, and do it without demanding tribute of workers. Through the open shop alone it is possible to develop a spirit of co-operation and friendship between employers and employees, for where men are massed under the leadership of union leaders for the purpose of constantly antagonizing the work of their employers a spirit of ill-will is of necessity created.

It is a lamentable fact that when a few ambitious power-loving men can organize themselves into some high-sounding title, such as that of the Federated Council of the Churches in America or that of the Interchurch World Movement, they are given a hearing by the public and the people far beyond their deserts and far beyond any influence which they could possibly exert as individuals.

# FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 EAST TWENTY-SECOND STREET, NEW YORK CITY

## MEMORANDUM

DATE Feb. 28, 1921

FROM Rev. S. M. Cavert TO Dr. Robert E. Speer

Attached herewith is an excerpt  
from an article in "The National Labor  
Digest" - an organ representing in  
general the employer's point of view -  
under date of January, 1921, entitled  
"Reviewing the Open Shop Issue." This is  
the article of which we were speaking the  
other day.

A 12  
Excerpt from "Reviewing the Open Shop Issue" in "The National  
Labor Digest" of January, 1921

"An idea of the extent to which the open-shop  
campaign has progressed is supplied by a survey recently  
made by organizations said to be furthering the movement.  
A list of cities where Organized Labor is considered  
either 'whipped' or in a thoroughly disorganized state  
contained the following:"

(Here follows a list of some fifty or more  
cities.)

*S. M. Cavert*

**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA**

105 EAST TWENTY-SECOND STREET, NEW YORK CITY

**MEMORANDUM**

FEB 4

DATE February 3, 1921

FROM Rev. S. M. Cavert

TO Dr. Robert E. Speer

The enclosed editorial in "Harvey's Weekly" is a bit of comment on the other side of the open shop question, in which you may be interested.

I enclose also a copy of a letter received in reply to our having sent a copy of "The Church and Industrial Reconstruction" to one who protested against the open shop statement. I send it to you because it seems to me to indicate that while part of the opposition comes from thoroughly earnest and devoted Christian people another part comes from men who simply cannot appreciate the Christian view of life.

Editorial in HARVEY'S WEEKLY

January 22, 1921

The Federal Council of the Churches of Christ in America is quite right in calling attention to the fact that some of the current talk about "open shop" is quite misleading. That is to say, by "open shop" some mean an establishment from which members of trade unions are excluded. "Obviously," says the Council, "a shop of this kind is not an open shop, but a closed shop -- closed against members of labor unions." That is true, and we must regard it as a gross and most unfortunate misnomer to use the name "open shop" in that connection. There are two kinds of closed shops, those which are closed against non-union labor, and those which are closed against union labor. Both are equally "closed" and are equally contrary to what we must regard as the true American principle of free labor. The only genuine "open shop" is one that is open to unionists and non-unionists alike, holding that whether he does or does not belong to "organized labor," "a man's a man for a' that."



Mr. Speer. -

Miss. Cavert is trying to get  
30 copies of the attached and  
will advise if they can  
be procured.

Ed. Duoback

Mh 6-7

"To Foster the Trade and Welfare of New York"

# GREATER NEW YORK

Bulletin of The **MERCHANTS' ASSOCIATION** of New York

VOL. X

NEW YORK, MONDAY, MARCH 14, 1921

No. 11

## **Daylight Saving Demand Laid Before Governor**

**State Executive Hears Arguments Against the Repeal Bill—Strong Case Presented by Delegations from New York City and Other Centers of Population—The Merchants' Association Sends Representatives Headed by Mr. Waldo H. Marshall—Mr. Boland Speaks**

Strong protest was made to Governor Miller last Thursday in Albany by delegations from cities of the State against the Daylight Saving Repeal Bill which was before him for action.

### Delegations of Protest

At the request of The Merchants' Association, which notified the Governor that it desired an opportunity before he acted upon the bill to present to him reasons why he should not sign it, the Governor set a hearing for noon on March 10.

A representative delegation went to Albany from this City to plead for a continuation of the Daylight Saving reform.

### Merchants' Association Delegation

The Merchants' Association delegation was headed by Mr. Waldo H. Marshall of the T. A. Gillespie Company, one of the Directors of The Association. President William Fellowes Morgan will be unable to attend the hearing because of absence from the City.

Mr. Frank A. K. Boland, who made the principal speech for The Merchants' Association at the hearing on the repeal bill before the Joint Legislative Committees on Agriculture, spoke for the business men of the City as represented in The Merchants' Association, and Health Commissioner Royal S. Copeland made a plea in behalf of the City's health. Dr. George David Stewart, President of the New York Academy of Medicine, ap-

### **Logical Compromise**

*The Evening World*

*Daylight saving for the State is doomed by repeal of the Daylight Saving Law.*

*For political reasons, the will of the minority is imposed on the majority. The result is another triumph for the autocracy of organized minorities.*

*Fortunately for the city, a local ordinance promises a continuation of Daylight Saving. The gain from the hour saved will more than balance the inconvenience which will result from mixed time in the neighboring towns and villages.*

*But there is no good reason why the city should be satisfied with a condition which leads to confusion. Congress is expected to meet in special session in about a month. Representatives of the urban industrial communities of the East should make a strenuous effort to secure passage of a Federal Daylight Saving Law applicable to all the Eastern standard-time belt.*

*Such a law would give the maximum of advantage to the greatest number of industrial workers who are employed in this area. It would not inconvenience the predominantly agricultural sections of the country.*

*Federal Daylight Saving in the Eastern time belt is the logical compromise on Daylight Saving.*

peared as a member of The Association's delegation.

Mr. James P. Holland, President of

the New York State Federation of Labor, notified The Association that he would oppose the repeal bill on behalf of organized labor.

Organizations other than The Merchants' Association which sent delegates to oppose the repeal bill are as follows:

Medical Society of the County of New York.

Brooklyn Chamber of Commerce.

Central Mercantile Association.

Chamber of Commerce of the Borough of Queens.

Hotel Men's Association.

New York Board of Trade and Transportation.

Italian Chamber of Commerce.

Rotary Club.

Harlem Board of Commerce.

Fifth Avenue Association.

Forty-second Street Property Owners and Merchants' Association.

Dress and Waist Manufacturers' Association.

Jewelers' Board of Trade.

Jamaica Board of Trade.

New York Cotton Exchange.

New York Produce Exchange.

City Club of New York.

New York City Federation of Women's Clubs.

The Bronx Board of Trade.

Crockery Board of Trade.

New York State Optometric Society.

# COMMERCIAL ORGANIZATIONS FOR DAYLIGHT SAVING

National Retail Dry Goods Association.

United States Lawn Tennis Association.

National Association of Credit Men.

Chamber of Commerce of Westchester County.

White Plains Chamber of Commerce.

New Rochelle Chamber of Commerce.

Mount Vernon Chamber of Commerce.

Men's Club of Pelham.

Ossining Chamber of Commerce.

Peekskill Board of Commerce.

Yonkers Chamber of Commerce.

The City of New Rochelle.

The City of Buffalo.

Albany Chamber of Commerce.

Nyack Chamber of Commerce, and many other up-State Associations.

Special additional train service was provided for the delegation on the Empire State Limited, which left the Grand Central Terminal at 8.30 A. M. on Thursday.

## THE ARGUMENT FOR THE DAYLIGHT SAVING REFORM

The points made by the speakers were covered in a brief which was filed with the Governor during the hearing. This brief, which was prepared by The Merchants' Association, was as follows:

*"Your Excellency:* The Merchants' Association of New York, acting for itself and for numerous other business organizations throughout the State, the names of which are elsewhere specified, protests for the reasons stated herewith against approval by you of the Daylight Saving Repeal Bill.

### I

"The existing law greatly promotes the health, comfort and convenience of the majority of the people of the State.

"The purpose of the present law is to enable the masses of the people each day to command for purposes of healthful recreation and home planting, daylight hours otherwise in large part wasted.

"This is accomplished by including in the working period the early morning hours, closing that working period at a correspondingly early hour in the afternoon, and thereby concentrating the leisure hours in a single period at the close of the day.

"The utility of thus concentrating the leisure hours is obvious. If divided into two parts, one in the early morning and

one in the late evening, neither part can be used to advantage. The very early morning hours are not available for recreative purposes, such as baseball, athletics, etc.; nor can many city or suburban dwellers effectively utilize those hours for home garden work. If the work period ends late, instead of early in the afternoon, the time remaining is too short to afford the daylight requisite for most outdoor sports.

"Concentration of the leisure hours into a late afternoon period, on the contrary, permits and encourages a vast city dwelling population to indulge regularly in health-giving sports which would otherwise be denied them; and likewise greatly promotes the cultivation of home gardens in suburban areas. In the outskirts and suburbs of the City of New York alone many thousands of such home gardens were made possible by and resulted from the Daylight Saving Law. Not only was a large population economically benefited thereby during a time of excessive cost of living, but thousands of people of sedentary occupation, through the gentle and regular exercise in the open air afforded by garden work, gained new supplies of energy and health, opportunity for which would otherwise have been denied them.

### Surroundings of City Workers

"City workers are subjected to highly undesirable sanitary conditions, which, unless counteracted, tend to diminish vitality and ultimately to undermine health. Factory workers suffer from crowded quarters, impure air, dust, deleterious fumes, and the nervous strain of monotonous repetition. A vast army of office employees and clerks toil at sedentary occupations which permit no health-giving exercise, and reduce their physical powers.

"The wise laws of this State take cognizance of these harmful conditions and seek to avert their consequences by measures intended to protect the health of workers, to preserve their stamina, and to reinvigorate their depleted energies. It is to that end that our labor laws prescribe the number of cubic feet of air space which must be allotted to each worker; that elaborate ventilating systems must be installed in offices and workshops to constantly supply fresh air in quantity proportioned to the number of workers; that dust and fumes must be removed by exhaust fans; that the water supply must be pure and adequate; that disease shall not be trans-

mitted by contaminated towels or cups; that rest rooms shall be provided; and that many similar means to protect and promote health shall be furnished.

"As a measure of health insurance, the cities of this State have invested hundreds of millions of dollars in parks and spend millions of dollars annually in their maintenance, in order that the masses of the people may obtain the fresh air, the recreation and the change of environment essential to the re-creation of exhausted energy. Especially has the City of New York recognized recreation and exercise as necessary to health, by spending millions for public playgrounds.

### Motives the Same

The motives which animate these beneficent laws and policies are the motives which animate the Daylight Saving Law. They both seek to promote the public health by creating for the worker restorative conditions which will counteract the destructive conditions that, if unresisted, sap the vitality and steal away the health of dwellers in cities.

"What the health laws and the outlays for parks and playgrounds do on a restricted scale, the Daylight Saving Law does universally. It is all-embracing. It confers on entire populations the opportunity for health by affording leisure for hours of open-air exercise and recreation in the daylight.

### II

"The beneficiaries of the Daylight Saving Law far outnumber those who are opposed to it.

"City dwellers are the direct beneficiaries of the Daylight Saving Law. They comprise a heavy majority of the entire population of the State. The total population numbers 10,384,839. Of these, 8,589,844, or 82.7 per cent, reside in towns or cities having 2,500 inhabitants or more, while the rural population numbers but 1,794,985, or 17.3 per cent of the whole.

"Even considering only cities with a population of 2,500 or more, the number of residents in twenty-two cities of that class are 7,564,000, or 72 per cent of the total.

"The opponents of the Daylight Saving Law are almost solely those engaged in agricultural pursuits. These are relatively small in number. The U. S. Census Reports show that slightly more than 4,000,000 persons are engaged in gainful occupations in this State. Of



# TRADE PRESS IS AGAINST REPEAL OF DAYLIGHT SAVING

without transgressing the fundamental principle upon which our Government rests, namely, that the laws should reflect and respect the sentiment of the majority of the people. This bill does not reflect the majority's sentiment, but instead is in effect special legislation at the demand of a minority and regardless of the views and rights of the great body of the people.

"We respectfully represent that it is inadvisable to do violence to the principles that underlie our form of Government by finally enacting into law legislation that thus disregards the will of the majority."

Respectfully submitted,  
THE MERCHANTS' ASSOCIATION OF  
NEW YORK.

## DAYLIGHT SAVING.

*American Machinist*

During the past year or so there has been much discussion as to whether or not we should adopt Daylight Saving as a national practice governed by Federal law. There are two sides to every question, and each side deserves to be heard, but those in favor of such a law seem to be more powerful, both in argument and in number.

A bill introduced by Senator Walter E. Edge of New Jersey, providing for daylight saving in the Eastern time zone for five months, from the last Sunday in April to the last Sunday in September, is pending in Congress. It must be passed before March 4, when the present Congress ends, or we cannot hope to enjoy the benefits which it would bring during the coming summer months.

The strongest opposition to this bill comes from agricultural interests, particularly from dairymen, whose only objection lies in the inconvenience of having to get up an hour earlier in the morning in order to connect their products with the railroads—which run on Standard time. But should the Edge bill become a law the railroads would be compelled to run on daylight saving time—hence this objection is automatically eliminated.

The farmers, so statistics prove, constitute only fourteen per cent of the total number directly affected by daylight saving. And their only argument seems to be the fact that they must rise an hour earlier in the morning. Surely this is not an economic reason, nor is it worthy of consideration when weighed with the arguments in favor of the measure.

The sentiment in the Eastern time

zone seems to be overwhelmingly in favor of retaining daylight saving time. Commercial, labor and medical associations, large employers of labor and numerous others all agree that the extra hour of daylight made available to the workers by this law has resulted in materially increased efficiency in industrial enterprise; improved the health and promoted the general welfare of millions of indoor employees; permitted and encouraged the cultivation of home gardens; and saved vast quantities of fuel through reduced consumption of gas and electricity for lighting purposes.

In only five States of the Eastern time zone is the rural population greater than the urban. In the State of New York, for example, the urban population is 8,589,844, while the rural districts number only 1,794,985 people. And the sentiment in the cities, and particularly in the great industrial centers, is unanimously in favor of daylight saving.

In view of the industrial chaos that is accompanying the reconstruction period through which we are now passing, it is apparent that the great economic benefits which would be derived from the passage of the daylight saving law are far more important than the inconvenience which it would bring to the small percentage of our population in the rural districts.

The manufacturers of the Eastern zone are particularly interested in the passage of the Edge bill, for with the coming of spring and the expected resumption of full-time operation of factories, the saving of overhead by daylight saving would be a welcome asset.

Our industries are the life and wealth of the nation. There should be no opposition to any law which aims to nourish and preserve these elements of our industrial growth.

## DAYLIGHT SAVING

*New York Produce Review and American Creamery*

The Merchants' Association of New York is opposing the repeal of the Daylight Saving Law and favoring an amendment shortening the period of its operation from seven to five months. The Association has secured a number of polls to ascertain the prevailing sentiment in the matter. Up to February 2, 241,198 votes had been recorded on behalf of persons employed in cities, of which 230,507 were in favor of daylight saving and 10,691 opposed.

The investigation made by The Mer-

chants' Association verifies the general impression previously gained that a very large majority of the urban population is benefited by the daylight saving system and that opposition to it comes chiefly from that portion of our citizens which, in this State, forms a small minority of the whole. The total population of New York State, at last accounts, was 10,384,829, of which only 1,794,985, or 17.3 per cent, were residents of country districts or of towns under 2,500 population. Even if we confine "city population" to residents of cities of 25,000 and upward their percentage is over 72 per cent of the whole.

Of more than four millions of people engaged in gainful occupations in New York State over ninety per cent are engaged in various manufacturing pursuits and only a little over nine per cent in agricultural pursuits. The latter do not suffer in health from any lack of wholesome outdoor occupation; the vastly greater numbers of factory workers do, unless they can obtain it in recreations apart from their daily duties. The extra hour of available daylight makes this possible during the months when outdoor recreations are chiefly inviting and available.

The American Medical Association, the National Tuberculosis Association and other medical organizations are on record as strongly favoring the daylight saving system.

A large proportion of the minority of agricultural workers in the State can adapt their work to a change of hours with no disadvantage whatever. Among others it occasions more or less inconvenience. It would seem to be manifestly unfair that a matter of evident benefit to so great a majority should be denied on behalf of so small a minority especially when the character of the advantage to the many is compared with the character of the disadvantage to the few.

## LESS CRIME LAST YEAR

Crime statistics compiled by Secretary of State John J. Lyons shows that the State was better behaved last year than in 1919. There were 33,835 convictions in Special Sessions Courts, as compared to 47,312 in the preceding year. Of those convicted, 31,062 were males and 2,773 females.

Special "binders" or covers for "Greater New York" may be had for sixty-five cents.



# Cooperation Cure for Industrial Disturbances

*Carefully Considered Report on Industrial Relations Deprecates Misunderstandings Over the Open Shop and Admonishes Employers Not to Attempt to Take Advantage of Unemployment—Further Investigations Will Be Made by the Committee*

The Merchants' Association, by action of its Board of Directors, has adopted a report made by its Committee on Industrial Relations upon the industrial relations problem.

## Urges Cooperation

The report expresses the opinion that the relations between employers and employees at this time are of far-reaching importance and urges painstaking effort on the part of employers to bring about settlement of differences through peaceful cooperation.

The report is signed by

Mr. Gerhard M. Dahl, Vice-President of the Chase National Bank, Chairman.

Mr. E. K. Hall, Vice-President of the American Telephone and Telegraph Company.

Mr. Louis B. Schram, President of the India Wharf Brewing Company.

Mr. Walter C. Teagle, President of the Standard Oil Company of New Jersey.

Mr. Owen D. Young, Vice-President and General Counsel of the General Electric Company.

## Two Recommendations Adopted

The report contained two recommendations, both of which were adopted. One of them provides for a study of the problem of unemployment with a view of finding means for its prevention, and the other provides for investigation looking to the adoption of desired changes in the plan for the adjustment of industrial disputes which was recommended by the President's Second Industrial Conference.

The Directors adopted the report of the Sub-committee and passed a vote of thanks to it for its work.

It also adopted a resolution separating the Sub-committee on Industrial Relations from The Association's Industrial Committee and constituting it a separate Standing Committee, with authority to add to its membership. It then referred to this new Standing Committee the investigations recommended in its report.

## The Committee's Report

The report of the Committee is as follows:

"The Sub-committee on Industrial Relations, in response to your previous request for an opinion in reference to the

open shop, reported at that time its belief that a pronouncement on this subject would be ill-advised. Now having the assurance of your Board, however, that a broad study of the subject and of its relation to other phases of industrial conditions is desired, the Committee submits for your consideration the following report:

"Present industrial conditions make this time particularly opportune for employers to take a forward step in the matter of industrial relations. If they will, they can now achieve real progress without having their motives questioned on the grounds of expediency. Your Committee believes that it is time to abandon the methods of opposition and strife and to set up the machinery of friendly intercourse and cooperation between employers and employees.

## Misuse Rouses Suspicion

"In this connection the matter of the 'open shop' should be carefully considered, as the misuse of this term has tended in some quarters to arouse suspicion and distrust, especially as to the status of labor unions, and has perhaps thereby delayed the establishment of peaceful industrial conditions. Your Committee believes that the establishment or operation of an open shop should not in any way affect the employees' right to join or not to join a labor union or any other organization seeking by lawful means to promote the interests of industrial workers. By a true 'open shop' is meant an establishment in which employees are engaged irrespective of their affiliation or non-affiliation with a labor union or any other lawful organization. By a true 'closed shop' is understood an establishment in which persons who are not members of a labor union are excluded from employment.

"Your Committee deplors the disposition on the part of some employers who are using the term 'open shop' to work toward a condition of the closed non-union shop by discriminating against union men. It likewise regrets that the operation of the closed union shop frequently results in restriction of output and limitation of available labor supply. Both of these tendencies are subversive of individual rights, det-

rimonial to sound labor relationships, and in many cases economically inefficient and wasteful.

## Deprecates Abuse of Power

"Your Committee believes that it would be most unfortunate if employers used their present advantage only to abuse it—merely to penalize labor for its misuse of power or to fortify themselves for another test of strength. Such a policy would mean a return to the methods which are largely responsible for present unsatisfactory conditions. Employers should utilize their present position to lay the foundations of permanent industrial stability.

"To this end one of the most important questions to be considered is that of unemployment. Your Committee is convinced that the question of unemployment and the bitterness and discontent that it engenders are a serious bar to the establishment of better industrial relations. While unemployment is very much in evidence during the present period of business depression, it is not peculiar to any special period. It is to an extent inherent in our present industrial practice.

## Workers Now Specialists

"The specialization of modern industry has compelled workers to become specialists, and has thereby limited their opportunity for employment. This frequently means, for instance, that when a man loses his job he loses his only opportunity for work in his community.

"While the burden of unemployment falls hardest upon the worker, yet, in so far as it is the product of the present organization of industry and society, its prevention or alleviation should be the concern of all. In striving for a solution of this problem, however, the aim should not be simply to take the burden from the worker's shoulders. It should rather be in the direction, first, of reducing unemployment, and then of providing the means of distributing and apportioning its hardships. In such work the employer should heartily cooperate not only from motives of self-interest, but more especially by reason of his obligation to society.

## Using Up the Job

"The Committee is confident that if the restraints upon production which



# MUST CONSIDER INDUSTRIAL RELATIONS PROBLEM

result from the fear of unemployment—the fear of ‘using up the job’—were removed in times of high labor demand by an adequate provision against unemployment, the cost of such provision would in most cases be offset by the resulting increased production and other advantages to be gained.

“Although your Committee is not ready to recommend exact methods of prevention and alleviation, it desires strongly to urge that definite plans to this end should be speedily developed. Until earnest and constructive efforts are made to deal with unemployment it will continue to be an embarrassing industrial liability. Plans for handling the problem must vary to meet the needs of different plants and industries, and should be on a voluntary basis, but they will be most effective if they are worked out by management and labor together, and provide for joint participation and responsibility. Your Committee recommends the early appointment of a special committee delegated to the task of studying the problem of unemployment and recommending methods for its prevention and alleviation.

## State Action May Follow

“Your Committee points out that the alternative to the solution of this problem by employers and employees themselves may be State action which may be highly undesirable in the interests of both and unsound in the public interest.

“Although unemployment is one of the conspicuous ailments at this time, it is of course not responsible for all industrial unrest. A fundamental cause is the misunderstanding, suspicion and distrust that arise because of the lack of personal contact between management and labor. The return to a closer relationship between the parties to industry is essential to its peaceful and efficient operation.

## Employee Representation

“How can this be accomplished? Your Committee believes that much may be achieved through plans of employee representation, whereby the representatives of management and of the employees come together in frequent conference for the consideration of matters of mutual interest. The machinery of employee representation as thus constituted and equipped provides a channel of expression and responsible consultation on all matters in any plant which affect the employees in their relations with

their employers, and enables them as well to accept a more definite responsibility in connection with the successful working out of all problems relating to production and efficiency.

“The Committee’s advocacy of a more widespread acceptance of this principle of industrial cooperation is entirely without prejudice to such successful working agreements as are in existence between labor unions on the one hand, and associations of employers or individual employers on the other.

## Function of Labor Unions

“Labor unions have performed a valuable function in the determination of questions affecting an entire industry. In so far as employee representation is successful, however, it will tend to conflict with the interests of such labor unions as are dependent upon militancy and tactics of warfare for their existence and growth. It should be the first interest therefore of both management and labor to work for the removal of conditions which necessitate a militant policy by labor unions.

“Whatever the status of labor unions and however the machinery of employee representation may be perfected, your Committee is aware that industrial disputes which cannot be satisfactorily settled through methods now available are still bound to arise. To handle such cases some further and more suitable machinery should be provided.

## Adjustment of Disputes

“The President’s Second Industrial Conference evolved a very comprehensive program for the adjustment of industrial disputes. This plan contemplates the creation of national and regional boards of adjustment to which parties in dispute would be invited to submit matters in controversy. This plan is especially commendable in its provisions for bringing before the public the facts of industrial disputes, but a careful consideration of its details indicates the need for improvement, particularly by way of simplification and to assure freedom from political influence. In order to promote the establishment of a practical and general program for the adjustment of labor controversies, your Committee therefore recommends that you authorize further investigation, looking toward the adoption of desired changes in the plan of the Second Industrial Conference.

“In closing, your Committee points out that present conditions call for

prompt and frank consideration of the industrial relations problem by employers. It is one of the most perplexing, difficult, and at the same time far-reaching and important problems confronting the nation today. It cannot be disposed of out-of-band, nor can its solution be reached through a discussion of ambiguous, trite or impractical economic theories, or through the general application of welfare innovation or other devices which have perhaps proved successful in special cases. It requires painstaking effort, clear thinking and sympathetic consideration by both management and labor; but at this time the well directed efforts of management will be especially beneficial. Employers now have the opportunity to demonstrate that the assumption is incorrect that they are uniformly arrayed against or antagonistic to labor. Now is the time for them to make it clear that the interests of management and labor can best be realized through peaceful cooperation. By a progressive and enlightened handling of labor matters now, they can make a tremendous advance toward the reestablishment of confidence, sincerity and trust among the parties to industry.”

## IRON AND STEEL

### Industrial Bureau Is Studying the Possibilities of Manufacture on the Harbor

The Merchants’ Association, through its Industrial Bureau, has undertaken an extensive study to ascertain whether there is a general demand for the location of an iron and steel plant on New York Harbor. In this connection, about 350 consumers of iron and steel products located in this vicinity have been canvassed for their opinions on this matter. Many interesting letters have been received, and a report covering the opinions of consumers will soon be prepared.

In 1914, the Industrial Bureau published a report on the iron and steel industry of New York City, showing the advantages which would accrue to a plant of this sort located on New York Harbor. It is in line with this report that the present investigation is being made.

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# CHAIRMAN HATCH PLANS CAMPAIGN AGAINST HOUSE FLY

Vigorous Warfare Will Be Waged Against Disease Germ Carrying Pest During the Spring Egg-Laying Season—Disease Menace from Europe Spurs Action

An exceptionally vigorous campaign against the house fly will be waged this season by The Merchants' Association of New York through its Committee on Pollution and Sewerage, of which Edward Hatch, Jr., is Chairman.

## Season Favorable for Flies

The unusually mild winter presages a season that will be favorable to the development of the house fly swarms which are such active agents in the spread of disease germs. The winter "hang-over" flies have already made their appearance in considerable numbers.

## The Deadly Easter Fly

The Easter House Fly is more deadly than other flies. It is the progenitor of many billion swarms. To kill just one Easter fly now means that there will be fewer billions to kill this summer. If you don't kill it now you are endangering the life of your babies and yourselves. The danger threatened by the germs of the new fangled diseases that may be brought by the thousands of immigrants now coming to our shore is a menace that demands our greatest vigilance, and the fly can be depended on to see that a widespread distribution of the germs is made when they arrive.

Reports collected from all parts of the country by Chairman Hatch last fall showed that the war against the house fly has been productive of noticeable results in decreasing the number of flies. The testimony of health officers in practically every part of the country was to the effect that the anti-fly crusade, which was started originally by Mr. Hatch's Committee, is bearing good fruit. It is the desire of The Merchants' Association that the ground gained shall not be lost through inactivity or overconfidence.

## Danger from Europe

The danger of importation of contagious disease from Europe makes it all the more necessary that no effort should be spared to keep the house fly under control. The fly is a busy and indiscriminating germ carrier and medical science places him in the same category with the malaria-bearing mosquito, the plague-carrying rat and the typhus-carrying louse, classing him as an enemy of mankind, and putting him at the head of the list.

The campaign is of especial interest to hotels, boarding houses and restaurants. The largest and most influential of the women's organizations in the City, are taking an interest in this branch of the work and will make inspections of places where food is served for public consumption, including the cheaper restaurants.

## An Important Decision

The Maine courts have decided that the owners of establishments which do not use vigilance in protecting food against flies are liable to their patrons. A decision in the case of Williams v. Sweet (Maine, 110 Atl. R. 316), is quoted in "The Journal of the American Medical Association," December 11, 1920, as follows:

"The Supreme Judicial Court of Maine, in granting the defendant a new trial after the plaintiff had recovered a verdict in this action to recover the price which the defendant had contracted to pay for certain rooms for two weeks, in the month of August, but which the defendant and his party had abandoned after four days, says that the crux of the case was found in answer to the inquiry: Was the defendant justified in leaving? It will be conceded that a hotel, when it holds itself out to the public as a place of resort for rooms and board, carries with such offer an implication that it will furnish its patrons with accommodations that are compatible with the standing of the hostelry, the prices paid, and the class of people invited to become its guests. These "accommodations" include apartments, table, dining service, and especially such sanitary conditions as are calculated to render the surroundings inviting and wholesome rather than repulsive and deleterious to health. The complaint in this case was that at the table at which the defendant and his party were accustomed to sit the flies were so numerous and became so obnoxious that their presence created an intolerable condition in violation of the obligation of the landlord to furnish suitable and sanitary dining facilities as implied in his contract. The real issue involved a single question of fact: Was the defendant justified in leaving the hotel on account of the fault of the plaintiff, in allowing flies to collect at the defendant's table in such numbers as to be-

come insanitary and repulsive? The court thinks that he was.

## A Dangerous Disease Carrier

"It is a matter of common knowledge that the common house fly has come to be regarded by the enlightened understanding, not only as one of the most annoying and repulsive of insects, but one of the most dangerous in its capacity to gather, carry and disseminate the germs of disease. He is the meanest of all scavengers. He delights in reveling in all kinds of filth; the greater the putrescence, the more to his taste. Of every vermin, he above all others is least able to prove an alibi when charged with having been in touch with every kind of corruption, and with having become contaminated with the germs thereof. After free indulgence in the cesspools of disease and filth, he then possesses the further obnoxious attribute of being most agile and persistent in ability to distribute the germs of almost every deadly form of contagion. It is a matter of common knowledge that yellow fever was formerly the scourge of certain localities in our own and other countries. For years no one mistrusted or was able to detect the cause. But one day it was announced that a certain kind of mosquito by its sting communicated the germs of this dread disease. The knowing introduction of one of these mosquitoes now would constitute a criminal offense. While the house fly has not yet been regarded as fatal as a mosquito, he, nevertheless, is now attracting the serious attention of sanitary and health departments all over the country; in fact, all over the world. The dangers with which his presence is fraught are also a matter of common knowledge, and hence of judicial notice. The court finds that the bibliographic list on this subject in the last twelve years embraces 136 publications in books and bulletins issued in many countries and printed in different languages.

"That the defendant left the plaintiff's hotel on account of the obnoxious presence of flies there can be no doubt, and the court thinks that he was justified in so doing. Accidentally, flies may invade any dining room, public or private; but the presence of flies in a dining

(Continued on page 9)

When does pressure come from  
how far yet? one for the churches  
better do nothing than to cause a breach

---

1. Is there need of any closer and more mutually  
supporting relations of the <sup>permanent</sup> coop. agencies? Why
2. If so, what should be the plan of such relations?
3. Are there any special or urgent problems re-  
lating to any of the interests in the Conference?

### 1. Is there need or?

- (1) A feeling that there is such a need has  
arisen from the past & from the rise of the interests.
- (2) And from the magnitude & diffc. & dangers of  
the present task.
- (3) And from the inevitable interrelation & inter-  
dependence of the agencies - felt in different de-  
grees. National & local agencies.
- (4) And from the pressure of the Church - not  
willing to have the B.S. assume that it is self-  
sufficient.
- (5) And from the need of mutual help & counsel  
in securing support for all <sup>& protection</sup>  
in a large presentation to the churches of the  
many & diverse tasks  
in conference & clearing house acquaintance
- (6) What is the - brotherly & right?

## 2. If so, what plan?

(1) It must be a plan that could meet these needs, & adapt to the Church's circumstances.

(2) But also it must seem likely. -

- Preserve the tradition & personality of each body
- Secure widest distribution of responsibility
- Avoid danger of centralised authority.
- Allow for free experiment & action
- Where the Spirit of the Lord is - Church

(3) How accomplish these ends.

- Be content with present arrangement as it grows naturally. Church.
- Let those sister Bds. which desire strengthen their relations to the Council & to one another through the Council.
- Let them by elect, in addition a representative Com. of rep. of the sister Bds. within the Council. for purpose of periodical conference. As this might be accomplished by a special annual conf. in connection with the Gen. Ass. of the Year.

I w<sub>d</sub> strengthen the 3<sup>d</sup> paragraph  
to emphasize the development & strengthening  
'consultation' : "affiliation" into coordination  
& action cooperation



*T. J. Gillespie*

# LOCKHART IRON AND STEEL CO.

PITTSBURGH, PA.

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OFFICE AND WORKS AT McKEE'S ROCKS, PA

OFFICE OF THE PRESIDENT

*all*  
February 15th, 1921.

Robert E. Speer, D.D.,  
President, The Federal Council of the Churches of Christ in America,  
156 Fifth Avenue,  
New York City, N. Y.

My dear Dr. Speer:--

I am in receipt of your favor of 8th inst., which I have read with very great interest.

Referring to what I have already said regarding the unfair and injurious agitation of the labor question on the part of your Social Service Commission, I note its statement sent out December 27th, 1920. I have not seen the official statement, but I inclose a copy which is said to be a "reprint in its entirety". I submit that an attack on employers by innuendoes is not the kind of statement which such an organization as the Federal Council should send out. To call attention to a very wide impression "many disinterested persons are convinced that an attempt is being made to destroy the organized labor movement. Any such attempt must be viewed with apprehension by fair minded people and when a non-union man is refused employment or discharged simply on the ground of non-union membership" is a general attack on the great body of merchants and business men, manufacturers and the great company of people of all classes over the country who have declared in favor of the open shop. Such statements are unworthy of any body that claims to be fair, impartial and non-partisan. I think I know something of the attitude of business men to the open shop, and I know absolutely that the overwhelming majority of those who are in favor of the open shop recognize that it means a shop open to either union or non-union workmen on equal terms. They do not advocate a shop closed against union labor, but mean exactly what they say, and it is contemptible for your Commission on Social Service to put out such a partisan statement as this.

I am very glad to have your assurance that you will study the inner organization and working as earnestly as possible for such changes as it appears out to be made. Let me say in all kindness that any Commission dominated by men like Worth M. Tippy, Henry F. Ward, and F. Ernest Johnson cannot and will not have the support or co-operation of fair minded employers of labor. Their official utterances, their affiliations, their well known socialistic views are such as to make it in my judgement impossible for any sort of co-operation. The policy of antagonism or support of all the demands of organized labor however unreasonable gives assurance that they are unfitted by temperament and training to fairly act as intermediaries in settling questions that are constantly arising in industrial matters. They together with the Interchurch Commission have succeeded in antagonizing every person who has anything to do with the employment of labor.

For your information I inclose an article from the Christian Union Herald of last week in which I state my position. Please note that the last paragraph within the blue lines is the statement of the editor. I

February 15th, 1921.

R.E.S., D.D.,  
F.C. of C. of C. in A.

also inclose the declaration of labor principles issued by the National Association of Manufacturers to which I ask your careful attention. This, you will note is an official statement and I challenge any member of the Commission on Social Service to find any statement that is not in perfect harmony with the demand for an open shop for union and non union men alike. I do not happen to have before me the action of the U.S. Chamber of Commerce, but it doubtless is in the files of your Commission, and I challenge them also to find anything that will in any way support their late statement regarding the open shop. This is so undeniably the fact that I know of no official action of anybody that does not contradict the insinuations made by your Commission.

It is true that many of the non labor unions are charging that the open shop movement is an effort to destroy unions. If this is so it can only be on the ground that the fundamentals of unionism require them to close their shops to those who did not join them and submit to their dictation. If this is the case then, of course, those who deny the open shop are opposed to labor views, but as I have already stated I have dealt with the Amalgamated Association for a good many years and have not and do not now oppose it in any way, nor do I hesitate to meet its representatives in conference for the adjustment of wages and labor conditions.

I recognize the fact that there is need for some such organization as the Federal Council to bring together the different church organizations for such work as requires associated effort, but as I have already stated the theological position assumed by many of its leaders, the industrial position stated by its Commission on social service and its close affiliation with the Interchurch World Movement have gone a great way towards discrediting it and destroying any influence that might otherwise result.

Your election as President with your well known sanity of views on theological, ecclesiastical and other matters is the only ray of hope I see in its accomplishing anything worthwhile in its chosen field. I trust you will be able to lift it out of the mire and put it in the position it should occupy, but I am convinced to do so will require a complete reorganization and a thorough change of policy so as to reflect the real sentiments and principles of the orthodox churches.

With my best wishes, I am

Yours sincerely,



TJG:C

4 I inclose a newspaper clipping regarding charges made by the National Civic Federation regarding radical clergymen, &c. No names are mentioned but the statements therein made apply to many of the members of the Commission on Social Service.

*Pres. Ch. 1921*

# *Some Clergymen Accused Of Being Near Radicals*

[BY THE ASSOCIATED PRESS]

NEW YORK, Feb 15—Charges that certain clergymen are teaching or permitting the teaching of doctrines not in accord with true Christianity or ideal Americanism, were made in a report submitted to the National Civic Federation at its meeting here today, by the federation's committee on churches and religious organizations. The report was presented by Everett P Wheeler, chairman of the committee.

Mr Wheeler declared that most of the clergymen, priests and rabbis have remained loyal to the principles of the United States, but a small group appear to have been affected. Some idealistic clergymen, he said, are allowing them-

selves, through sympathy for the working classes, to be led into lines of thought and expression that are almost radical. If some of their expressions were carried into effect, he asserted, it would mean the overthrow of republican institutions. The report was submitted in connection with a general discussion of free speech, radicalism and Bolshevism, which marked the day's session.

Speaking on "academic freedom," Prof William B Otis of New York declared revolutionary Socialist and Communist teachers in this country "in their demand for freedom of speech to preach violent revolution, would destroy the constitutional guarantee of freedom of speech itself."

Under date of December 27, 1920, the Federal Council of Churches, through its official publicity department in New York, gave out the following statement, which we are reprinting in its entirety:

#### CHURCH COMMISSION QUESTIONS FAIRNESS OF "OPEN SHOP" MOVEMENT

A statement bearing on the present "open shop" agitation has been issued by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. The questions raised by the Commission are of especial significance in view of the revelations of the Lockwood housing investigation in New York. The statement voices the representative Protestant view on the "open shop drive," which is in thorough accord with the recent utterance of the National Catholic Welfare Council.

The statement of the Commission on the Church and Social Service is as follows:

The relations between employers and workers throughout the United States are seriously affected at this moment by a campaign which is being conducted for the "open shop" policy--the so-called "American Plan" of employment. These terms are now being frequently used to designate establishments that are definitely anti-union. Obviously, a shop of this kind is not an "open shop" but a "closed shop"--closed against members of labor unions.

We feel impelled to call public attention to the fact that a very widespread impression exists that the present "open shop" campaign is inspired in many quarters by this antagonism to union labor. Many disinterested persons are convinced that an attempt is being made to destroy the organized labor movement. Any such attempt must be viewed with apprehension by fair-minded people. When, for example, an applicant for work is compelled to sign a contract pledging himself against affiliation with a union, or when a union man is refused employment or discharged, merely on the ground of union membership, the employer is using coercive methods and is violating the fundamental principle of an open shop. Such action is as unfair and inimical to economic freedom and to the interest of society as is corresponding coercion exercised by labor bodies in behalf of the closed shop.

It seems incumbent upon Christian employers to scrutinize carefully any movement, however plausible, which is likely to result in denying to the workers such affiliation as will in their judgment best safeguard their interests and promote their welfare, and to precipitate disastrous industrial conflicts at a time when the country needs good-will and co-operation between employers and employees.



Clearly to appreciate the astounding nature of this charge against the integrity and humanity of American business men in general it is necessary to understand that the religious organizations making the charge are in a position, because of their representative character, to impress the great army of Catholic and Protestant clergymen as well as many lay members.

The Federal Council of Churches, for instance, is supposed to investigate, analyze and report on all so-called social service conditions affecting the material and spiritual welfare of mankind. It is the voice, so to speak, of the Church in such matters. There is no question that very many clergymen laboring in the front line of trenches against the cohorts of evil look to the Federal Council for inspiration and information. This is true because their leaders tell them that the Church has provided through the Federal Council a means by which they can survey the conditions and needs of social service, including the vexed problems of industrial relations. The National Catholic Welfare Council functions in like manner for the Catholic clergy.

There are some who profess to believe that the influence and authoritative voice of the National Catholic Welfare Council and the Federal Council of Churches are not as potent as the councils themselves insist on claiming. It has been said that the councils really represent the policy and beliefs of small groups instead of the great body of churchmen. That is as may be, but the fact remains that both Councils have been authorized by their respective churches, and function under certain dispensations. Even if their influence and authority were merely negligible, the palpable unfairness of their proclaimed attitude toward the prob-



November 29, 1920

## Open Shop Bulletin No. 2

### Declaration of Labor Principles OF THE National Association of Manufacturers of the United States of America

1. Fair dealing is the fundamental and basic principle on which relations between employees and employers should rest.
2. The National Association of Manufacturers is not opposed to organizations of labor as such, but it is unalterably opposed to boycotts, black-lists and other illegal acts of interference with the personal liberty of employer or employee.
3. No person should be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization, and there should be no discriminating against or interference with any employee who is not a member of a labor organization by members of such organizations.
4. With due regard to contracts, it is the right of the employe to leave his employment whenever he sees fit, and it is the right of the employer to discharge any employe when he sees fit.
5. Employers must be free to employ their work people at wages mutually satisfactory, without interference or dictation on the part of individuals or organizations not directly parties to such contracts.
6. Employers must be unmolested and unhampered in the management of their business, in determining the amount and quality of their product, and in the use of any methods or systems of pay which are just and equitable.
7. In the interest of employees and employers of the country, no limitation should be placed upon the opportunities of any person to learn any trade to which he or she may be adapted.
8. The National Association of Manufacturers disapproves absolutely of strikes and lock-outs, and favors an equitable adjustment of all differences between employers and employes by any amicable method that will preserve the rights of both parties.
9. Employees have the right to contract for their services in a collective capacity, but any contract that contains a stipulation that employment should be denied to men not parties to the contract is an invasion of the constitutional rights of the American workman, is against public policy, and is in violation of the conspiracy laws. This Association declares its unalterable antagonism to the closed shop and insists that the doors of no industry be closed against American workmen because of their membership or non-membership in any labor organization.
10. The National Association of Manufacturers pledges itself to oppose any and all legislation not in accord with the foregoing declaration.

## The A. F. of L. and Radicalism

"Direct steps to eliminate radicalism from any control in organized labor \* \* \* are being taken by the American Federation of Labor through its Executive Council."

"In the reorganization of the committee to unionize the steel workers the conservative element showed its strength \* \* \* Fitzpatrick was displaced by M. F. Tighe, a recognized conservative in labor politics, and Foster gave place to J. G. Brown, also conservative."

The above paragraphs are from the *New York Times* of November 18. The keen observer will have noticed that prior to November 2, Samuel Gompers and his allies were fighting "conservatism" and "reactionism"; now they are opposing "radicalism." They are past-masters of the art of quick changes of front, and now hope that the halo they place about their own heads will cause the public to forget their false economic policies of the past few years and of the present. It was the regular unions affiliated with the A. F. of L., who advocated and endeavored to enforce the general strike in Seattle. The presidents of the great railway brotherhoods are backing the Plumb Plan to sovietize the railroads. Of the 38 men convicted in connection with the McNamara case, 21 have since held international or local union offices; the union responsible for the dynamiting still belongs to the A. F. of L.

It begins to appear as if the A. F. of L. leaders have thoroughly deceived the editorial writers of the metropolitan dailies, many of which have contained editorials praising the Federation's actions in ousting the radicals.

The admission was made, however, that radicals could not be dismissed from the Federation, but that all efforts would have to be directed towards preventing them from gaining control.

Even if Gompers really wished to do so, it is doubtful if he could do much in this direction. It will be recalled that he spoke at length at the Montreal Convention against a resolution declaring for government-owned

railroads; the resolution was then passed by an overwhelming majority.

The Socialist *New York Call*, which is probably in closer touch with affairs in the Federation ranks than the Associated Press papers, November 20th carried a lengthy dispatch from their Washington correspondent, which read in part as follows:

"Direct steps to eliminate radicalism from any control in organized labor and to meet the menace of increasing unemployment," says the opening sentence of this astonishing Associated Press article, "are being taken by the American Federation of Labor through its executive council in session here."

Vice-President Woll, Secretary Morison and other members of the council declared the statement with reference to radicals to be untrue.

It goes on to assert that the reorganization of the steel strike committee is the "victory" over the radicals, since Fitzpatrick and Foster are "eliminated." The steel strike is mentioned as one "around which clustered intimate and outspoken radicalism."

James O'Connell, president of the metal trades department of the American Federation of Labor, pointed out that Foster resigned six or eight months ago; that his successor, Jay G. Brown, is a radical; that the reorganization placed full responsibility for future success in the hands of Tighe and the Iron, Steel and Tin Workers' Union, and that no repudiation of Fitzpatrick or Foster had taken place or been intended.

## Lockwood Investigation News

Mr. Samuel Untermyer, counsel for the Lockwood Committee, said on November 15, that they "are not even on the threshold" of their inquiry. "We have barely begun. The things that have been unfolded are as moonlight unto sunlight, are as water unto wine, compared to what must be disclosed before we can get a solid constructive basis for legislation."

"The committee has found that pirates and buccaneers masquerading in the garb of honest labor in this city

were practicing blackmail and extortion on people engaged in the building industry. The committee has come to the conclusion that until that stranglehold was released and the bold, reckless perpetrators of it punished, there would be no likelihood of anybody who had capital embarking in building enterprises."

Robert Brindell, head of the Building Trades Council, has been indicted and is out on \$100,000 bail. If proved guilty he could be sentenced to seven and one-half years. He was subsequently indicted on another extortion charge. The maximum sentence under both charges would be twenty-two and one-half years.

The investigation since publication of our special bulletin on the subject has to a large extent (aside from the controversy with Mayor Hylan), simply consisted of further stories of money paid Brindell by builders and contractors "to avoid trouble."

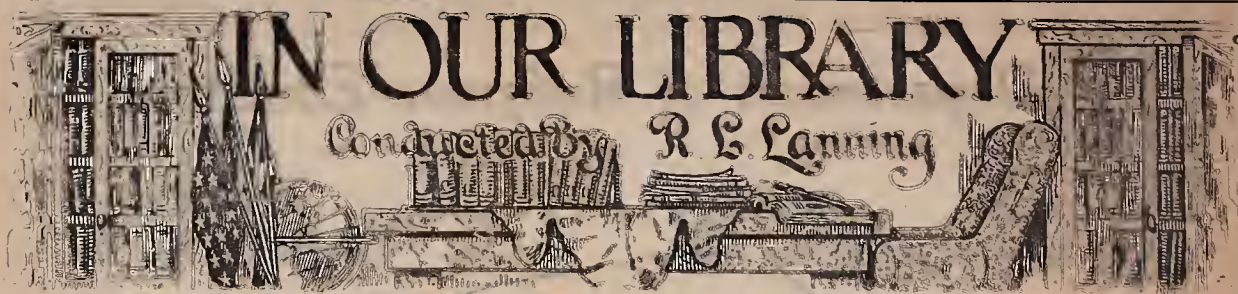
Hugh S. Robertson, of Todd, Robertson & Todd, big general contractors, testified on November 12, that he had paid \$32,000 to Brindell as "strike insurance" and for "labor information." He said that he considered himself bound to pay \$18,000 more. It is no "joke" when prominent builders feel that they can get their money's worth by paying such sums as \$50,000 for "strike insurance."

Investigators for the Lockwood Committee announced on November 7, that their figures show that Brindell received at least \$482,000 a year. Estimating that he is entitled to \$2,000 exemption, this would leave, for the Federal income tax \$480,000. The tax on this would be at least \$253,080, leaving only \$226,920—which is still several times what the average members of the Building Trades Council received.

## With Open Shop Supporters

Open Shop Sweeps Country.—On Monday morning, November 15, the *New York Herald* printed a symposium of views on the open shop from twenty-two of the leading industrial centers of the United States. The





**I**NDUSTRIAL conditions are improving. Readjustments are being made in regard to wages and most industries are active. Indications show consideration by employers and reason on the part of the employees. In the Herald of January 20, C. C. Houston was quoted as saying that we were experiencing the greatest industrial slump since 1907. The president of a large industrial corporation points out that most of this appears in the automobile, rubber and other related industries that were unreasonably speeded up because of excessive demands during the extravagant expenditure of war prosperity. Long delayed repairs also caused many industries to close temporarily. As suggested in the previous article, we believe Mr. Houston is wrong.

The same writer takes issue with the statement that the Federal Council of Churches represents "millions of Christians," and to its declarations in regard to the relation of labor and capital. He says, "I am satisfied the Federal Council does not represent in any fair way the Protestant Church. Neither do I think it is true that 'there appears to be a concerted action to crush labor unions.' The demand for the open shop is the natural outcome of the position taken by the American Federation of Labor for the closed shop. It is also the natural outgrowth of the miners' strike to secure their demands by freezing the public, and the strike of the railroad employees to starve the public into submission, together with the natural result of the demands by the A. F. of L. for 'collective bargaining' as interpreted by them at the first industrial conference called by the President. Personally, I have represented our company for a good many years in 'collective bargaining' with the Amalgamated Association of Iron, Steel and Tin Workers and with satisfactory results, and in common with most people I have no objection to 'collective bargaining' when it means 'bargaining.' I do, however, object to collective bulldozing or boycotting, or the demand that any industry is compelled to trade with an organization represented by men who are by their official utterances undertaking to pursue the policy that in the judgment of the officials of the industry is detrimental and destructive to its interests, as was the case in the steel strike.

"I think any careful reading of the policy put forth by the United States Chamber of Commerce, the National Association of Manufacturers, and other such organizations will convince any unprejudiced person that there is 'no purpose on the part of general business to destroy labor unions.' There is a desire to destroy the autocratic position they take and to make impossible the sympathetic strikes, such as were recently declared illegal by the Supreme Court of the United States. It is worth noting that there are a very large number of business men who are earnest Christians and are quite as anxious for industrial justice and peace as the Federal Council of Churches and other religious organizations. Utter-

ances of bodies like the Federal Council and the report of the Commission of the Inter-church World Movement have done more to disgust Christian business men by so-called ecclesiastical utterances than anything that has occurred in a generation. These instead of seeking to harmonize the recognized difficulties between employers and employees have intensified the antagonistic feeling. What we need to recognize is that there is a large element of both employers and employees who are earnestly desirous of harmony and co-operation, and they should be encouraged to seek common ground rather than to antagonize."

The fact remains that the General Assembly of the United Presbyterian Church elected seven men as its representatives in the Federal Council. These men represent the United Presbyterian Church and are responsible to it. The same is true of other denominations. Certainly their declarations do not reflect the opinion of the entire body they represent. It is doubtful if this particular one will meet with the approval of a large proportion of it. Originally the work of the Federal Council was thought to be very different. The representatives are all ministers. Naturally their knowledge of conditions in the great industrial organizations is limited. An enthusiastic presentation of one side might easily carry the day. If the Council is to enter this field would it not be wise for the General Assembly to name a few competent laymen among the delegates that both sides might be considered? These are dangerous days. Few mistakes should be made. The closing sentence of the above letter needs to be continually in the foreground.

**S**TATISTICS are strange things. In the advertisement of a prominent insurance society appears the fact that at the end of sixty-five years, of each one hundred men fifty-four will be dependent upon relatives, friends or charity; thirty-six will be dead; five will be living on their daily earnings; four will be well-to-do, and one will be wealthy. A thoughtful consideration of men we have known shows this to be nearer true than we at first believed. It is something to think about. In these days of plenty extravagance is the rule. Keep in mind the fact that by the time you are sixty-five the chances are you will be dead or dependent upon charity.

**I**T is thought that the Columbian berry, recently discovered in a remote forest region of this South American Republic, will revolutionize the American berry industry. The naval orange, also of South American origin, revolutionized the history of citrus growing. Representatives of the Agricultural Department describe the giant blackberry to be four times the size of the American variety. As yet it is uncertain as to whether or not it can be transplanted in this country. It is thought it will be best adapted to the south and west states and along the Pacific Coast.

**A**CCORDING to statistics compiled by the Labor Department in December food articles show an average decrease of eight per cent from the November quotations. There was a decrease of twenty-seven per cent in oranges; twenty-five per cent in p. chops; eighteen per cent in sugar; thirty per cent in ham; eleven per cent in baco, butter and lard; ten per cent in round steak, flour and bananas. On the other hand raisins increased thirty-six per cent; rolled oats eighteen per cent, and storage eggs, cream of wheat and macaroni nine per cent.

**I**N striking contrast to these figures that tell of prosperity and plenty is the appeal of the Foreign Mission Boards of North America on behalf of starving China. Bishop W. B. Lambuth, of China, who is direct from the famine district, appeared before the Foreign Secretaries. A few paragraphs from his address are quoted. Our own Board of Foreign Missions is behind the appeal.

"Fifteen million people are facing a famine area of one hundred square miles. Six weeks every animal had been slaughtered and people had pawned or sold their clothing for food in the face of approaching winter because they would rather freeze than starve. They were eating ground corn mixed with leaves of elm, poplar and trees. I found them eating thistles. I asked a farmer one day, 'Why are you eating this stuff?' It was being prepared by his wife. He replied, 'There is no help for it.' Then he added, 'I couldn't get my animals, when I had any, to eat the food I am putting into my own stomach.' I talked with three women who were sitting on the Kang. They showed the ravages of disease in their faces and tragedy was written in their eyes. 'Why do you sit here?' 'We are not able to get off; we are too weak.' 'What are you eating?' 'You see it in the pot boiling nearby,' was the reply. I dipped up some of the food and tried it. I said, 'How long can you live on such food as this?' The food was the leaves of trees and thistles and a thick chaff mixed with them. They replied, 'Four or five weeks. We are sick now.' They were not able to walk, and that was true of many others.

"In the villages to the east of Tientsin I found there were no children, I mean no babies. I asked, 'Where are the children?' 'Gone,' was the reply. 'Given away?' I asked. The reply came back 'We have no one to give them to; who can feed them? We have no one to sell them to; who would buy them? Rather than see our children starve we will throw them into the well.' The wells as a result have become so polluted in some sections, the American Consul told me at Tsinansu, that the water could not be used. The month of March will probably be the crucial month. There is no time to be lost, because these fifteen million people by March, if they do not have more food than they are getting now, will perish either from starvation, disease or cold. I



# Department of Religious Education

## DID YOU HAVE 100 PER CENT?

The Sabbath School Secretary sent out to all our Sabbath schools an appeal and a challenge to have 100 per cent of their enrollment present on the second Sabbath of February. Did your school accept this challenge? Did it reach the goal? Write to the Herald at once and tell us about it. We will publish the list of the schools that reached the 100 per cent, if reports are sent in this month.

## A FORUM OF EXCHANGE

It has always been the earnest desire that the Sabbath school department should be a forum for the interchange of ideas, for the suggestion of methods, for the presentation of wants and ideals. The Sabbath school secretary has had at times free and frequent communications of this kind. Then at other times the workers throughout the Church seem either to have gone to sleep or to have gone into winter quarters. We hope they will awake and let us know that it is not winter time in their souls. Let us hear from all parts of the Church. Tell us what you are doing that may be suggestive and helpful to others. Who will be the first to respond? Address your communications, "Christian Union Herald, S. S. Dept., 209 1/2, Pittsburgh, Pa."

## AMONG THE SCHOOLS

An interesting contest is being carried on between the Sabbath schools of the First Church, Akron, and the Second church, Cleveland. It began the first of the year and will end on Easter. The points of the contest are as follows: 1/2 point for each person present; 3 points for each new scholar; 5 points for each 100% attendance class; 3 points for 100% attendance of teachers; 2 points for 100% attendance of officers; 1 point for each dollar of the offerings. Reports are exchanged each week. Both schools are well organized and the contest promises to be a lively one before it closes.

Newton, Iowa—The Newton Sabbath school gave a mid-winter, get-together party in the church basement, Friday, January 21, at which sixty-five were present. This was for the reorganization of the Men's and Ladies' Bible classes and the effort gives promise of making two of the best classes in the school. A vital interest is being taken in the Sabbath school and looks like a big year ahead of us. Superintendent Roy Denniston is at the head again this year and is busy making plans for a real Sabbath school. January will average one hundred, the aim for the year is to have two hundred out each Sabbath.

## "CHILDREN OF THE COVENANT"

Pastors and Sabbath school workers will read with interest these fuller announcements concerning the forthcoming communicant's manual, which is now in the printer's hands. The name that has been chosen for the book is "Children of the Covenant," a name which will revive memories of which the Church is justly proud.

The committee called to its help the Rev. Fred Elliott, who several years ago prepared a membership manual. He suggested method of presenting the materials which

met the approval of the committee, although the liberty of extensive revision was exercised. In thirteen chapters the vital truths of our faith are discussed by the question and answer method. Since the Assembly also appointed another committee to present a short catechism, and in order that there might be no conflict between these committees, Dr. John McNaugher and Dr. James D. Rankin of the sister committee were brought into consultation and made many helpful suggestions in the final revision.

Each chapter of questions and answers is accompanied by an earnest word of exhortation and counsel which comes in its final form from the large and sympathetic heart of Dr. R. G. Ferguson. The chapter on the history of the United Presbyterian Church has been prepared by Dr. John McNaugher.

## AFTER MANY DAYS

Through the kindness of our friend and brother, the Rev. Nathan B. McClung, of York, N. Y., we were made familiar with the story of Mary Jemison, "the White Woman of the Genesee," as she is known to those who have read her life story as published by the American Scenic, Historic and Preservation Society of New York. The leading facts of this story are presented in this number of the Herald and a more detailed rehearsal will appear in the Youth's Evangelist in the course of the next few weeks. We have reproduced this story chiefly because of the lesson it should bring to parents, to Sabbath school teachers and to all Christian workers. Here was a mother who faithfully taught her child the word of God, the Catechism, the Lord's Prayer, etc. Being left an orphan at an early age and her life thrown from that time among the savages of the forest, the daughter had no access to books during a long period of seventy-five years. She was not associated with Christian people. She attended no religious services. She had no external aids to help her keep in mind the teachings of childhood days. Yet in the closing hours of her life, the memory of those early influences was revived and to all appearances she died trusting alone in her mother's Saviour and God.

The church and the world are suffering terribly in these days from the lack of parental religious instruction. We have reason to fear that the majority of professedly Christian parents delegate the whole matter of the religious instruction of their children to the Sabbath school, the junior society and the church. The Sabbath school and the junior and intermediate societies were never intended to become substitutes for home instruction, but as supplements thereto. The command still rests upon every father and mother, "And these words which I command thee shall be in thine heart, and thou shalt teach them diligently to thy children." And no modern invention or organization can ever relieve parents of that responsibility. It is high time that Christian fathers and mothers wake up to a deeper sense of their responsibility for the spiritual and eternal welfare of their children. There is a glorious promise which only believing parents can plead, "I will be a God to thee and to thy seed after thee." That promise is worth more than the millions of a Carnegie or a Rockefeller. But many parents are permitting their children to be

alienated from that glorious inheritance. They would never forgive themselves if they thought they had stood in the way of their children coming into an inheritance of millions. How much greater their guilt if they allow their children by their neglect to be alienated from their heritage in God!

## WHAT THE WORLD'S S. S. CONVENTION DID FOR JAPAN

Rev. J. G. Dunlop, D.D., of the Biako Jogakuin, Shimonoseki, Japan, a missionary of the Presbyterian Church, U. S. A., sums up his impressions of the convention in the one word "Gratitude, and especially for the powerful demonstration of the might and glory of the name of Jesus in the face of all eponents whether Japanese or Europeans in this land," and concludes by saying he is grateful for "the consequent encouragement given to the more inexperienced or timid Japanese Christians, for the new thrills of faith and pride and courage which they and discouraged missionaries as well have felt as the banner of his cross has been lifted up so high in these October days."

Rev. G. W. Fulton, D.D., a missionary of the Northern Presbyterian Church, Osaka, Japan, wrote at the conclusion of the convention: "Without doubt I think it the biggest thing of a Christian sort that we have ever had in Japan. Its influence upon Japan had already been tremendous and I am convinced that this influence will continue to grow for a long time to come and that the final results of the convention will be very far-reaching."

Rev. W. E. Lampe, Ph.D., Secretary of the Forward Movement of the Reformed Church in the United States, who had been a missionary in Japan, stated "Missionaries and Japanese Christian workers were very greatly encouraged. Some of these men and women who have spent many years in Japan, and whose judgment I respect, said that the convention was more helpful than any other single event or piece of Christian work during the last ten years, or twenty years, if not in the history of Christian missionary work in Japan."

"The convention certainly prepared the way of the Lord in Japan," wrote Rev. Charles W. Brewbaker, Ph.D., General Secretary of the Sabbath School Board of the United Brethren in Christ, in a letter to Frank L. Brown, LL.D., General Secretary of the World's Sabbath School Association. Dr. Brewbaker was able to visit all of the missionaries of his denomination in Japan while he was in that country. Bishop W. R. Lambuth, of the Methodist Church South, said that the convention was the greatest that he had ever attended.

There are as many stars in the sky at noon as at midnight, although we cannot see them in the sun's glare. And there are just as many comforts, promises, divine encouragements, and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace.

Grace does not always grow in the same ratio with a growing income.